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October 1830 -

John Cunningham considers that
the Seven Vials - Synchonized
Mr. Tappan considers them ~~believe~~
out of subject



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October
1863

For Brethren,

On the subject of the re-
Lenten Revolutions -

Mr. T. considers it as of course
of the Revolutions, (as they symbolize
Earthquakes) the offices of "Apocalypse
Vicar", which in the consequence
of such a tremendous importance
as to be the subject of his last Th.
4 passages in his Apocalypse, viz.
Chap. 4 & 5., 8 & 5, 18 & 19. &c.

It is unlikely any of a former ex-
plosion of Earthquake of 1st March Rev.
spoken of supposed to be in Rev. 6. 12 &
which of will equally exceed both
extant & importance.

The present Earthquake of the
Vicar will move all of Capital
Nations under a Revolutionary
Chief - who will be Emperor of Ro-

BS
649
.J5
F12

W. H. Lamp

A
GENERAL AND CONNECTED
VIEW
OF THE
PROPHECIES,
RELATIVE TO THE
CONVERSION, RESTORATION, UNION, AND FUTURE GLORY
OF THE HOUSES OF
JUDAH AND ISRAEL;
THE PROGRESS, AND FINAL OVERTHROW,
OF THE
ANTICHRISTIAN CONFEDERACY
IN THE
LAND OF PALESTINE;
AND THE ULTIMATE GENERAL DIFFUSION
OF
CHRISTIANITY.

BY THE
REV. GEORGE STANLEY FABER, B. D.
VICAR OF STOCKTON-UPON-TEES.

IN TWO VOLUMES.
VOL. II.

" At that time shall Michael stand up, the great prince which standeth
" for the children of thy people: and there shall be a time of trouble, such
" as never was since there was a nation even to that same time; and at that
" time thy people shall be delivered." Dan. xii. 1.

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25. l. 2 from the bottom for *gives* read *give*
32. l. 16. for : after *devour* place ;
35. l. 9. for *thyme* read *thyme*
87. l. 1. for , after *Phut* place .
1. 6. Note, for *Annal.* read *Anal.*
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162. l. 3 from the bottom Note, insert , after *captives*
165. l. 20. Note, for : after *formed* place ;
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270. l. 21. Note, for *Shebua* read *Shebna*
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289. l. 1. for *a* read *as*

A
GENERAL AND CONNECTED
VIEW
OF THE
PROPHECIES,
RELATIVE TO THE
RESTORATION OF ISRAEL,
AND THE
OVERTHROW OF THE ANTICHRISTIAN CONFEDERACY.

VOL. II.

B

A

GENERAL AND CONNECTED
VIEW, &c.

PROPHECY XXI.

The restoration and conversion of the Jews.

Ezekiel xi. 13.

THEN fell I down upon my face, and cried with a loud voice and said, Ah Lord God, wilt thou make a full end of the remnant of Israel? 14. And the word of the Lord came unto me, saying, 15. Son of man, thy brethren, the men of thy kindred, even all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord *: unto us is this land given in possession. 16. Therefore say, Thus saith the Lord God; Although I have cast them far off among the nations, and although I have scattered them from among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. 17. Therefore say, Thus saith the Lord

* *Unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord.]* “The Jews, who were left in their own country, thought themselves more in God’s favour, than those “who were carried away captive.” Mr. Lowth in loc. See also his note on Jer. xxiv. 5.

God; I will even gather you from the people *, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. 18. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. 19. And I will give them one heart, and I will put a new spirit within you †; and I will take the stony heart out of their flesh, and will give them an heart of flesh; 20. That they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God. 21. But, as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

COMMENTARY.

When part of *the Jews* were carried away captive with Jechoniah, those, that remained still in their own country with Zedekjah, thought them-

* *I will even gather you from the people.]* " This may be " in some degree fulfilled in those that returned from captivity, " but the utmost completion of this and the following verses " must be expected at the general restoration of the Jewish " nation." Mr. Lowth in loc.

† *I will put a new spirit within you.]* " These promises chiefly " relate to *the general conversion of the Jews*, when God shall " pour out upon them the spirit of grace, in order to their " conversion, Zech. xii, 10." Mr. Lowth in loc,

selves

selves better beloved of God than their brethren of the dispersion, whom they looked upon as outcasts, and as having no right either to the privileges of *Jews* or to the land of *Judèa*. This vain confidence is reproved, and a restoration is promised. The prediction relates primarily to *the return from Babylon*; but the whole tenor of the latter part of it shews plainly, that it will not receive its full and ultimate accomplishment till the days of *the final and general restoration of the Jews*. Then, and not till then, can it with propriety be said, that God hath given them a new spirit, and a heart of flesh; that they are faithfully walking in his statutes, and keeping his ordinances.

PROPHECY XXII.

The restoration and conversion of Judah and Israel—The conversion of the Gentiles—Jerusalem the head of all churches, though not by the Mosaical covenant.

Ezekiel xvi. 46. Thine elder sister is Samaria, she and her daughters, that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand, is Sodom and her daughters—53. When I shall bring again their captivity, the captivity of

Sodom and her daughters*, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them—55. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters† shall return to their former estate, then thou and thy daughters shall return to your former estate—59. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. 60. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. 61. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto

* *Sodom and her daughters.*] “When the fulness of the Gentiles shall come into the Church, some of whom may be compared with Sodom for wickedness (see *Isaiah i. 9.*), then will I also remember you, who were my ancient people—*The conversion of the Gentiles is expressed in Jeremiah by returning of the captivity of Moab, Ammon, and Elam; and by the Egyptians, Assyrians, Ethiopians, and Syrians, bringing presents to God, and acknowledging themselves his servants, in the prophecy of Isaiah.* And by the same analogy we are to understand the returning of the captivity of Sodom here, of the Gentiles coming into the Church.” Mr. Lowth in loc.

* *Samaria and her daughters.*] “When the prophets foretell the general conversion and restoration of the Jewish nation, they always join Judah and Israel together, as equal sharers in that blessing.” Mr. Lowth in loc.

thee

thee for daughters, but not by thy covenant *. 62. And I will establish my covenant with thee ; and thou shalt know, that I am the Lord : 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

COMMENTARY.

Under the name of *Sodom and her daughters*, the whole body of *the Gentiles* is mystically designated. Their conversion to the faith of Christ is here foretold ; and this conversion, agreeably to various other prophecies, is immediately connected with the conversion and restoration both of *Israel* and *Judah*. Notwithstanding the many heinous offences of God's ancient people, he will still not forget his covenant with them ; and, when at length in the latter ages they shall remember their ways and be ashamed, he will give to *the church of Jerusalem* her two sisters, *the church of the Israelites* and *the church of the Gentiles*, for daughters, not indeed by the Mosaical covenant, but by a new and better covenant, that of the Gospel. Then shall mount Zion be 'the glory of the whole earth, and

* *Not by thy covenant.*] " Not by virtue of that covenant mentioned ver. 60, you having forfeited all your title to its privileges (ver. 89.), but by virtue of that new covenant which I will make with you through the Messiah." Mr. Lowth in loc.

the spiritual metropolis of the kingdom of the Lamb. All nations shall flow unto it, and it shall be exalted above the hills. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

PROPHECY XXIII.

The restoration of Israel—The long sufferings of the Jews in the course of their return.

Ezekiel xx. 33. As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out will I rule over you. 34. And I will bring you forth from the peoples *, and I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. 35. And I will bring you into the wilderness of the peoples ; and there will I plead with you face to face. 36. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. 37. And I will cause you to pass under the rod ; and I will bring you under the chastisement of

* *I will bring you forth from the peoples.]* “ I conceive this “ is to be understood of the general restoration of the Jewish “ nation from the several parts of the world where they are “ dispersed.” Mr. Lowth in loc.

the

the covenant: 38. And I will purge out from among you the rebels*, and them that transgress against me: I will bring them forth out of the country where they sojourn, but they shall not enter into the land of Israel: and ye shall know, that I am the Lord. 39. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols: yet hereafter ye shall surely hearken unto me, and ye shall not pollute my holy name any more with your gifts and with your idols. 40. For in my holy mountain, in the lofty mountain of Israel, saith the Lord God, there shall all the house of Israel serve me, even all of them in the land: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. 41. I will accept you with your sweet savour, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified because of you in the sight of all the nations. 42. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country concerning which I lifted up my hand that I would give it to your fathers. 43. And there shall ye remember

* *I will purge out from among you the rebels.*] "I will separate the righteous from the wicked in order to destroy the latter, as I did the rebellious Israelites in the wilderness." Mr. Lowth in loc.

your

your ways and all your doings wherein ye have been defiled ; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. 44. And ye shall know that I am the Lord, when I deal with you for my name's sake ; not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

COMMENTARY.

This prophecy is plainly confined to the last ages, by its relating, as Ezekiel expressly teaches, to *the restoration of the house of Israel*, of all the house of Israel : for only some scattered individuals of *the ten tribes* returned with *Judah* from Babylon. It declares, that, although God will assuredly restore his people, yet he will not fail to visit upon them their iniquities. He will plead with them in the wilderness, as he pleaded with their fathers during the exodus from Egypt ; and will purge out from among them the rebels and the transgressors.

From such denunciations we must necessarily infer, that the complete restoration of the whole *house of Israel* will be long in accomplishing, and that some of its members will suffer severely in the course of their return. Accordingly Daniel teaches us, that *the Jews* will begin to be restored at *the close of the 1260 years*, and during a period of unexampled trouble : and, by computing that *a space of 75 years* will intervene between *the close of*

of the 1260 years and the commencement of the Millennium, and by dividing these 75 years into 30 years and 45 years, he seems to give some warrant to the conjecture that the 30 years will be occupied in the restoration of Judah, and the 45 years in the restoration of Israel. If this be the case, we may conclude, agreeably to the history of the *exodus from Egypt* which is here set forth as a type of *the yet future return of the house of Jacob from the countries of their dispersion*, that but few only of the generation, that set out to return to their own land, will ever enjoy the possession of it in peace.

There is reason to think from other prophecies, that the calamities, here predicted, will chiefly, if indeed not altogether, befall *Judah*: for *Israel* as a nation will not be restored till after the destruction of *Antichrist*, and will be brought back with great tenderness and respect by the different peoples among which he has been scattered; whereas *Judah* will be restored in the very midst of the wars of *Antichrist*, and will suffer most severely in the struggle between the contending powers.

Nevertheless, *the whole house of Jacob* shall ultimately be brought back, and converted to the faith of Christ; and these signal events will be instrumental in causing the Lord to be sanctified in the sight of all the nations, and in spreading the knowledge of the Gospel to the very ends of the earth.

Abp.

Abp. Newcome seems inclined to apply this prediction to *the return from Babylon* and the subsequent events ; but he is obliged, in so doing, to resort almost entirely to conjecture ; and, after all, is by no means consistent even with himself. He supposes *the desert*, where God is to plead with his people, to be one between Judæa and Babylon. And yet he thinks, that, by *the rebels and transgressors*, those are intended, “ who, after the murder of Gedaliah, went into Egypt, called here *the land of their sojourning*. Some of these “ were to be carried into Chaldæa with the captive Egyptians * ; though the greater part were “ to be consumed †. Some of the obstinately rebellious Jews might also sojourn in other neighbouring countries subdued by Nebuchadnezzar, “ as Edom, Moab, Ammon, and Tyre ; and might “ thence be taken into captivity.” The prophet however is surely speaking of those, who should perish in the course of their being *brought back* out of the various countries of their dispersion into their own land ; not of certain Jews, who were destroyed in Egypt, while others were led away captive into Chaldæa. They are plainly to perish while *returning from captivity*, not while *going into captivity*. Nor is this all. His Grace very justly interprets *the 41st verse* to mean, that the nations shall consider the Lord as a great and

* Jerem. xliv. 11.

† Jerem. xliv. 12.

holy

holy God, when they observe his deliverance of the Jews, and their obedience to him. But when did any such general veneration of God take place, in consequence of the return of *Judah* from Babylon? This part of the prediction can only be referred to *the universal conversion of the nations after the final restoration of Israel, and during the period of the Millennium.* And, if it be thus referred, then the whole prediction must be similarly referred; as indeed is sufficiently evident from its treating of the restoration of *all* the house of Jacob out of the various peoples and nations, among which they had been scattered *.

PROPHECY XXIV.

The overthrow of the mystic Tyre and her prince preparatory to the complete restoration and prosperity of Israel.

Ezekiel xxvi. 7. Thus saith the Lord God; Behold, I will bring upon Tyre, Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people—15. Thus saith the Lord God to Tyre; Shall not the isles shake at the

* See Abp. Newcome's Ezekiel in loc.

sound

sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?—21. I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

xxvii. 1. And the word of the Lord came unto me, saying; 2. And thou, son of man, take up a lamentation for Tyre: 3. And say unto Tyre; O thou that art situate at the entry of the sea, a merchant of the nations to many isles; Thus saith the Lord God; O Tyre, thou hast said, I am perfect in beauty. 4. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. 5. They have made all thy planks of fir-trees of Senir: they have taken cedars from Lebanon to make masts for thee. 6. Of the oaks of Bashan they have made thine oars: the company of the Ashurites have made thy benches of ivory from the isles of Chittim. 7. Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail: blue and purple from the isles of Elishah was that which covered thee. 8. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyre, that were in thee, were thy pilots—10. They of Persia, and of Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness—12. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in

in thy fairs. 13. Javan, Tubal, and Meshech, they were thy merchants: in the souls of men and vessels of brass they traded in thy market. 14. They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules. 15. The men of Dedan were thy merchants: many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. 16. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple and broidered work, and fine linen, and coral, and agate—19. Dan also and Javan, going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. 20. Dedan was thy merchant in precious clothes for chariots. 21. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats—22. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. 23. Haran, and Canneh, and Eden, the merchants of Sheba, Ashur and Chilmad, were thy merchants. 24. These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar among thy merchandise. 25. The ships of Tarshish were the songs of thy market, and thou wast replenished and made very glorious in the midst of the seas.

26. Thy rowers have brought thee into great waters: the east-wind hath broken thee in the

midst of the seas. 27. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin *. 28. Thy suburbs shall shake † at the sound of the cry of thy pilots. 29. And all, that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; 30. And shall lift up their voice over thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes. 31. And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart, and bitter wailing. 32. And in their wailing they shall take up a lamentation for thee, and lament over thee, What city is like Tyre, like the destroyed in the midst of the sea? 33. When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and thy

* *Thy mariners--thy men of war--shall fall into the midst of the seas in the day of thy ruin.]* The whole Antichristian confederacy of the beast, the infidel king, and the vassal sovereigns of the Latin earth, shall be destroyed along with the false prophet in one and the same season of unexampled trouble.

† *Thy suburbs shall shake.]* The fall of Babylon shall be felt in the most remote parts of her spiritual empire,

merchandise. 34. In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall. 35. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. 36. The merchants among the people shall hiss at thee: thou shalt be a terror, and never shalt be any more.

xxviii. 1. And the word of the Lord came unto me, saying: 2. Son of man, say unto the prince of Tyre, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God * in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: 3. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee. 4. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten silver and gold into thy treasures: 5. By thy great wisdom and by thy traffic thou

* *I sit in the seat of God.*] *The man of sin*, who is described in a manner precisely similar, is, “in profession,” as Bp. Newton observes, “a Christian, and a Christian Bishop. His ‘sitting in the temple of God plainly implies his having his seat ‘or cathedra in the Christian church: and he sitteth there as ‘God, especially at his inauguration, when he sitteth upon the ‘high altar in St. Peter’s church, and maketh the table of the ‘Lord his footstool, and in that position receiveth adoration. “Bp. Newton’s Dissert. xxii.”

hast increased thy riches, and thine heart is lifted up because of thy riches : 6. Therefore thus saith the Lord God ; because thou hast set thine heart as the heart of God ; 7. Behold therefore, I will bring the strangers upon thee, the terrible of the nations : and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness : 8. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. 9. Wilt thou yet say before him that slayeth thee, I am God : but thou shalt be a man, and no God, in the hand of him that slayeth thee. 10. Thou shalt die the deaths of the uncircumcised, by the hand of the strangers : for I have spoken it, saith the Lord God.

11. And the word of the Lord came unto me, saying ; 12. Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord God : Thou *art like* a signet of curious engraving* ; thou art full of wisdom and perfect

* *Thou art like a signet of curious engraving.*] " See Jerem. xxii. 24. Hag. ii. 23. Houbigant observes, that all the ancients read *סִמְלָדִינִיָּה* *similitudinis* : hoc est *effigiem habens in sculptura sua*. This is also the reading of eight M.S.S. and of three originally. Dathius renders, *Tu es annulus bene figuratus.*" Abp. Newcome in loc.

Σύ αποσφραγισμα δμοιωσεως. (LXX.) Tu sigillum es exemplaris. (Vers : Syriac :) *Tu signaculum similitudinis.* (Vers : Arab : et Vulg :) *Tu similis es vasi figurato, quod scitè compositum est et absolutum in pulchritudine sua.* Chald. Paraph

in beauty. 13. Thou hast been in Eden the garden of God : every precious stone is thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold : the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. 14. Thou art the anointed cherub that spreadeth a veil ; and I have permitted thee : thou wast in the holy mountain of God ; in the midst of the stones of fire * thou walkedst.

* *The stones of fire.*] An allusion to *the Urim and Thummim*. *The Pope* pretends to the same oracular infallibility of decision in the Christian church, that the Jewish high-priest by his supernatural intercourse with God really possessed in the Levitical church. Josephus maintains, that *the Urim and Thummim* were the precious stones of the high-priest's breast plate, which discovered the will of God by their extraordinary lustre, thereby predicting the success of events to those who consulted them : for, when these stones gave no extraordinary lustre, it was concluded that God did not approve of the matter in question. He adds, that it was 200 years, at the time of his writing, since these stones had left off shewing this lustre. (Ant. L. iii. C. 8.)

It is possible however, that this passage may relate, not only to the oracular infallibility of the Pope, but likewise to *his universal episcopacy*. An expression, somewhat similar to that of *walking up and down in the midst of the stones of fire*, occurs in the Apocalypse. " These things saith he, that holdeth the " seven stars in his right hand, who walketh in the midst of the " seven golden candlesticks." (Rev. ii. 1.) That is to say, according to the explanation of Archdeacon Woodhouse, " The " supreme head of the Christian church is now in the act of

walkedst up and down. 15. Thou wast perfect* in thy ways from the day that thou wast created, till iniquity was found in thee. 16. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O cherub that spreadest a veil, from the midst of the stones of fire. 17. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to thee ground, I will lay thee before kings, that they may behold thee. 18. Thou hast defiled thy sanc-

“visiting and superintending. To the church of Ephesus, with “which he begins, he represents himself in that character “and office, as walking amidst his churches, and directing “and supporting their teachers.” (Apoc. translated, p. 44.) Perhaps therefore the circumstance of the *mystical Tyrian prince's walking up and down in the midst of the stones of fire* may denote the universal episcopacy of the pretended vicar of Christ, who claims the right of superintending or *walking amidst* all the churches. In this case, the passage would be exactly parallel to that, wherein Daniel represents the *little papal horn* as having eyes like the eyes of a man. “By its eyes,” says Sir Isaac Newton, “it was a seer; and, by its mouth speaking great “things and changing times and laws, it was a prophet—A “seer, *πιστός*, is a bishop in the literal sense of the word; “and this church claims the universal *bishopric*.” Observ. on Dan. C. 7.

* *Thou wast perfect.*] Thou wast *Thummim*: a sort of play upon the word *Thummim*, in its sense of *perfection*, not unusual among the sacred writers.

tuaries by the multitude of thine iniquities, by the iniquity of thy traffic: therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20. And the word of the Lord came unto me, saying; 21. Son of man, set thy face against Zidon*, and prophesy against her, 22. And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know, that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. 23. For I will send pestilence into her, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know, that I am the Lord. 24. And unto the house of Israel there shall be no more a thorn which causeth to rankle, nor a sharp thorn that causeth

* *Set thy face against Zidon.*] If *Zidon* mean something different from *Tyre*, which perhaps is not very probable, we may suppose it to typify the smaller spiritually trading states in close connection with *Rome*; such as the German ecclesiastical electorates, episcopal principalities, and monastic baronies. I think however, that this distinction is a needless refinement. *Tyre* was the daughter of *Zidon*, and they are always represented as most closely connected together.

to ulcerate, of all that are round about them that despised them ; and they shall know, that I am the Lord God.

25. Thus saith the Lord God ; When I shall have gathered the house of Israel from the people among whom they have been scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land which I have given unto my servant, unto Jacob. 26. And they shall dwell safely therein, and shall build houses, and plant vineyards ; yea they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them ; and they shall know that I am the Lord their God.

COMMENTARY.

In the 26th chapter, Ezekiel undoubtedly speaks of the overthrow of the literal Tyre by Nebuchadnezzar ; but, in the 27th and 28th chapters, he cannot mean the literal Tyre and its prince, because their predicted overthrow is immediately connected with the restoration of Israel*. Nor

* See Ezek. xxviii. 24, 25, 36. Mr. Lowth, commenting on the passage *there shall be no more a pricking brier unto the house of Israel*, justly observes, that "the following verse shews that "this promise chiefly relates to the general restoration of the "Jews, when all the enemies of God's church and truth are "vanquished and subdued ; often denoted in the prophetical "writings by the names of Edom, Moab, and other neighbouring "countries, who upon all occasions shewed their spite and ill "will against the Jews."

is this the only reason : the character of *the prince* is totally inapplicable to *any real sovereign of ancient Tyre*. He is represented as having been once a faithful worshipper, and as having afterwards apostatized ; as having been in the holy mountain and paradise of God, or the true church of upright believers ; as having once been perfect in his ways ; and as having at length defiled his sanctuaries by the multitude of his iniquities and the iniquity of his traffic, or, in other words, as having debased his originally pure worship of God by some iniquitous dealings which the prophet compares to a fraudulent and base trade. In all this we can perceive no resemblance to the character of *the ancient Tyrian sovereigns*. Whatever notions of the true God Hiram might have learned by his intercourse with Solomon, his kingdom by the universal consent of history was idolatrous from the very first * ; and, whatever worship Hiram might pay to Jehovah, we have little reason to doubt that he mingled it with the worship of his national deities. But, let this be as it may, it is of very little moment to the present question ; for *the overthrow of Tyre and its prince*, being (as I have already observed) manifestly connected with *the restoration of Israel* † which is yet future, cannot possibly relate to *the overthrow of the literal Tyre* either by Nebuchadnezzar or Alexander which

* See Herod. Hist. L. ii. C. 44.
Ver. 23, 24.

† See Chap. xxviii.

is long since past. If then it cannot relate to *the overthrow of the literal Tyre and its prince*, it must relate to *the overthrow of some power and some potentate at the era of the restoration of Israel*, considered by the prophet as antitypical to *ancient Tyre and its prince*.

Here therefore the question is, *What power and what prince*, at *the time of the end*, can we reasonably suppose to be intended in this *typical prediction*, to which Ezekiel, after the manner of the ancient prophets*, glides as it were insensibly from his *literal prediction respecting the overthrow of Tyre by Nebuchadnezzar*?

The first idea, that will probably strike the reader, is, that *the antitypical Tyre* must be *the great maritime and commercial nation*, so frequently pointed out, either more or less directly, as taking a very active part in the troubles of the last ages, and in the first restoration of *the Jewish part of the Israelitish people*: more especially since, if *this*

[†] Similar instances of double prophecy occur in Isaiah xiii. xiv. 1—27. and Zephaniah ii. 13—15. iii. This last prediction will be discussed hereafter in its proper place. Mr. Lowth, when treating of Isaiah x. 20, very justly observes, that “it is “ usual with the prophets, when they foretell some extraordinary event in or near their own times, to carry their views on “ farther, and point at some greater deliverance which God “ shall vouchsafe to his people in the latter ages of the world.” Much the same remark is made by Bp. Hurd. “The style of “ the prophet so adapts itself to this double prospect, as to “ paint the near and subordinate event in terms that emphatically represent the distant and more considerable.”

maritime

maritime power itself be no where else precisely styled Tyre, its navy is undoubtedly typified by the Tyrian ships of Tarshish *.

This idea, however probable at the first sight, is certainly erroneous. *The antitypical Tyre* is to be utterly destroyed at the era of *the restoration*: *the great maritime power* is not then to be destroyed, but is to be successfully engaged in accomplishing that very *restoration*. *The antitypical Tyre* is plainly described as a persecutor, as the *principal persecutor*, of *the Jews*; for, when it is overthrown, then the rankling and ulcerating thorn shall cease for ever to afflict *the children of Israel*: *the great maritime power* is employed in the honourable office of carrying God's message to his people; of taking them under the shadow of its wings; and of bringing their sons from far, not spoiled, but their gold and silver with them, in a navy that securely bids defiance to all the opposition of their enemies †. *The antitypical Tyre* is some state or empire, that once professed pure religion, but at the era of the restoration had notoriously apostatized from it: *the great maritime power* is plainly a nation of faithful worshippers, as sufficiently appears from the prophecies respecting it that have been already considered. Finally, Daniel and St. John gives us jointly a very full list of all the states and superstitions that are to

* *Isaiah lx. 9.*

† See *Isaiah xviii. and lx. 8, 9.*

be overthrown together at the close of the 1260 years, which Daniel assures us is likewise the era of the incipient restoration of Judah and Israel. These are the ten-horned beast under its last head, or the papal Roman empire under the line of the Carlovingian princes; its little horn, which is the same as the second apocalyptic beast and false prophet, or the spiritual empire of the Papacy; the infidel king, or Antichristian France, now identified with the last head of the Roman beast; the kings of the earth, or the vassal sovereigns of the Latin empire; and the little horn of the he-goat, or the false religion of Mohammed*. Now among

* One great branch of Mohammedism, the Turkish empire, will be overthrown under the sixth apocalyptic rial, and therefore previous to the destruction of the Antichristian confederacy, which will take place under the seventh: and, as for the religion of Mohammed itself, I cannot find any positive declaration that the professors of it will, in a national capacity, join the armies of the infidel king. Daniel speaks of it, as being, at the time of the end, broken without hand, (Dan. viii. 17, 25.) This expression is ambiguous: and may either mean, that it shall be (as it were) practically confuted and silenced by the manifestation of Christ, against whom Mohammed had presumed to stand up (Compare Dan. ii. 34, 35, 44, 45.); or it may mean, that it shall gradually fall away to nothing by the desertion of its votaries, and thus die a sort of natural death. The exhaustion of the mystic Euphrates will no doubt greatly weaken it: and it is a remarkable circumstance, even in these eventful times, that a sect has lately made its appearance in the very country of the false Arabian prophet, which threatens no less than the destruction of his religion itself. The Wahabees are infidels; and their

among all these we find not a single power, that at all answers to the character of the great maritime

their numbers are daily increasing. Their opinions have been propagated near *sixty years*; and they at length find themselves strong enough to take up arms in their defence. It is said, that they occupy the greatest part of the country which extends from *Medina* to the *Euphrates*. Their last exploit, of which we have recently received an account, shews their decided hostility to *Mohammedism* in a very striking point of view. Having reinforced their army from the desert, and having overwhelmed the whole adjacent country, they suddenly assaulted and took the city of *Medina* with infinite bloodshed and devastation. They set fire to it in various places; destroyed the mosques, after having ransacked them of their valuable shrines and treasures; and completely demolished the tomb of the prophet. Some thousands of females of the first rank were carried off by the besiegers into the desert, with a number of the principal male inhabitants. A troop of camels was also sent away with jewels and other treasure to an immense amount. See *Morning Post*, Feb. 22, 1806.

The following account of the *Wahabees* is given in a very curious work recently published by Mr. Waring.

" The founder of this religion, *Ubdoole Wuhab*, was a native of *Ujuni*, a town in the province of *Ool Urud*. Some have been of opinion, that *Moola Moohummud*, the son of *Ubdoole Wuhab*, was the first person who promulgated doctrines subversive of the Mussulman faith. However this may be, it is certain that one or other of these persons was the founder of the religion of the *Wahabees*; and the name inclines me to believe *Ubdoole Wuhab*. Both these persons were great travellers. They studied under the principal Mohammedan doctors at *Bussora* and at *Bagdad*; and afterwards went to *Damascus*, where *Ubdoole Wuhab* first began to avow his religious principles. The priests were alarmed at the tendency " of

ritime nation of faithful worshippers; and we further find it implied, that all, who have come out

" of his doctrines ; he was obliged to fly from this city ; and,
 " on his arrival at *Mousul*, he publicly supported the purity,
 " excellence, and orthodoxy, of his tenets. This new religion,
 " which had sprung up in the midst of Arabia, excited the at-
 " tention and roused the indignation of the orthodox Sheikhs,
 " who could not bear the notion of the *Wuhabee*s ridiculing
 " with contempt the legends and tales which they so consci-
 " entiously believed. The *Wuhabee*s are accused of professing
 " the following belief: *That there is one just and wise God*; *that*
 " *all those persons called prophets are only to be considered as just*
 " *and virtuous men*; *and that there never existed an inspired work*
 " *nor an inspired writer*. A party of the *Wuhabee*s last year
 " (1802) attacked *Kurbulu*, celebrated among the Persians as
 " being the burial place of the sons of Ali ; destroyed the
 " tombs ; and plundered the town and pilgrims. I met several
 " of the people who had been there at that period, and they
 " all agreed in complaining most bitterly of the cruelty of the
 " reformers. It must be recollectcd that the destruction of
 " the holy sepulchres would alone be considered as an enormous
 " act of impiety and cruelty. The force of the *Wuhabee*s is very
 " considerable, probably eighty or ninety thousand ; and, as
 " their expeditions are conducted with great celerity and se-
 " crecy, they keep all the neighbouring countries in perpetual
 " apprehension.—Since finishing this, intelligence has been re-
 " ceived of their having attacked and plundered *Tycef*, *Mecca*,
 " and *Medina*. They have, in consequence, violated the sacred
 " law which forbids armed men approaching within a certain
 " distance of the temple. Thus have they destroyed the foun-
 " dation stone of *Mohammed* ; and this mighty fabric, which
 " at one period bade defiance to all Europe, falls, on the
 " first attack, at the feet of an Arab reformer. The event
 " may make a great change in the Mohammedan world ; for it
 " appears

out of the mystic Babylon and have separated themselves from her, shall not partake of her plagues.

" appears to me almost certain, that the pilgrimages to Mecca " have had nearly as great an effect in supporting this religion " as the first victories and conquests of Mohammed—The *Wuhabees* are now a considerable people, sufficiently powerful " to resist the divided efforts of the Turks, whose power in " Arabia must decrease in proportion to the aggrandisement of " this roving race of reformers. Indeed the Turks have already " found it expedient to court and even purchase the friendship " of their Arab subjects. They have extended their depredations over the greatest part of Arabia; the fate of Bassora " may be said to depend upon the clemency of the conqueror, " or rather on his being engaged in other pursuits. Many " places in the Red sea have been obliged to purchase the good " will of the reformer." Tour to Sheeraz, p. 119—125.

In the time of Niebuhr this sect of infidels was in its infancy. " Some time since," says he, " a new religion sprang up in " the district of El Ared. It has already produced a revolution " in the government of Arabia, and will probably hereafter " influence the state of this country still farther. The founder " of this religion was one Abd ul Wahhab, a native of Ajane, a " town in the district of El Ared—Abd ul Wahhab taught, that " God is the only object of worship and invocation, as the " creator and governor of the world. He forbade the invocation " of saints and the very mentioning of Mohammed or any " other prophet in prayer, as practices savouring of idolatry. " He considered Mohammed, Jesus Christ, Moses, and many " others respected by the Sunnites in the character of prophets, " as merely great men whose history might be read with improvement; denying, that any book had ever been written " by divine inspiration, or brought down from heaven by the " angel Gabriel." Travels, vol. ii. p. 131, 134.

It

plagues*. Such being the case, and such likewise being the office of the great maritime power at the time of the end, we cannot reasonably or consistently with prophecy suppose, that it is destined to perish in the common wreck of Popish, Infidel, and Mohammedan, nations : and therefore we of course cannot suppose it to be the antitypical Tyre, which does then perish.

Hitherto the question has only been answered negatively, we must now endeavour to answer it positively. Since we have no sufficient ground to

It is a remarkable circumstance, that, as the two apostasies of Popery and Mohammedism arose together in the same year and attained their zenith at the same period, so Voltaire should have begun systematically to propagate his infidel principles in the west exactly about the same time that Abd ul Wahhab began to advance nearly the same doctrines in the east. So many curious coincidences serve to confirm my opinion, that Daniel's two little horns are the two apostasies of Popery and Mohammedism, and that the year 606 is the most probable date of the 1260 years.

Should the sect of the Wahabees continue to increase in numbers, Mohammedism must fall eventually by mere force of opinion. If its votaries gradually abandon it, we may easily conceive how, at the time of the end, it will be broken without hand.

* " Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4.). Hence apparently we must conclude, that all such as do come out of her will not receive of her plagues ; provided only they have refrained from defiling themselves with the atheistical abominations of Christ. See 2 Pet. ii. 18.

think,

think, that the list, which Daniel and St. John give us, of those enemies of God, who are destined to fall at the close of *the 1260 years* is imperfect; we are obliged to conclude, that *the antitypical Tyre*, which Ezekiel represents as falling at *the very same period or the period of the incipient restoration of Israel*, is some one or other of those enemies. But how can *the maritime Tyre* be a fit type of any of those nations, when they are all (even according to my own interpretation) *continental powers*, and when their last expedition into Palestine (even according to my own opinion) is to be undertaken *by land*, because the decided superiority of *the great naval state* prevents them from undertaking it *by sea*?

To this I answer, that either *a nation* or *a thing* may be used as a type of *direct opposites*, according to the light in which they are viewed by the sacred writer who uses them. Thus *the serpent* and *the lion* are at once types of *Christ* and *Satan*, of *the clean* and *the unclean*: and yet no confusion arises from this circumstance, because the context always sufficiently shews the light in which the writer views his type. When we are directed to look up to *the serpent in the wilderness* for salvation, we are in no danger of supposing that *the devil* is meant; we at once see plainly, that *the wisdom* of the serpent was the only characteristic in the mind of the Holy Spirit, and therefore that *the serpent* considered in that point of view was a fit type of

the divine *Wisdom*, the eternal *Logos*. On the other hand, when the tempter appears under the form of a *serpent*, and when St. John styles the devil *that old serpent*, we are in as little danger of supposing that *Christ* is meant; we immediately see, that the *bad qualities* of the serpent were alone in the contemplation of the writer; his perverted wisdom or his cunning whereby he deceiveth the whole world, the deadly malignity of his poison, and the subtlety with which he attacks his unsuspecting prey. In a similar manner, when *Christ* is styled *the lion of the tribe of Judah*; the courage, the strength, the activity, the generosity, of that animal are solely considered: and, when the *devil* is described as *a roaring and a ramping lion going about in search of whom he may devour*: the ferocity of the lion, his rapacity, his mode of lying in wait for his prey, the suddenness with which he springs upon it, the wonderful strength with which he holds it in his gripe, his prowling about in darkness, are as evidently his only properties which engage the attention of the writer *. This being

the

* " As clean and unclean animals are not realities of good and evil, but only figures; nothing hinders, but that, like other figures, they should signify differently, when under some different acceptation: as the same object, according to every new direction of the light that falls upon it, will project a different shadow.

" My meaning will be best explained by some examples borrowed from the style of the Holy Scripture. *Water*, as a

" medium

the case, *Tyre* may be used as a type either of a great commercial nation of faithful worshippers, or of a great superstitious empire which drives an iniquitous traffic in indulgences, pardons, relics and such like trumpery ; just as the writer considers the vast commerce of ancient Tyre literally or mystically. In what light he does consider it in any particular instance, we must be taught by the context.

The context then in the present instance teaches us, that Ezekiel, in the description of his *antitypical*

" medium of purification, is a fit image of the *Spirit of regeneration in baptism*, which washes away sin : but, in its capacity " of overflowing bodies with its waves, it becomes a figure of " affliction, destruction, and even death itself. The same water, " which bore up the ark of Noah in safety, and exhibited a " pattern of the salvation of the Christian church, destroyed " the world of the ungodly. *The light of the sun* is beneficial " to the whole creation, and is emblematic of that *divine light of life*, which enlightens every man that cometh into the " world : but the *parching heat of its rays* is used in the parables of Christ to express the *fiery trial of persecution and tribulation for the truth's sake*.

" With the same variety of allusion, and without any danger " of impropriety or confusion in the language of Scripture, " the *lion*, considered as a hungry and blood-thirsty beast of " prey, is an image of the *devil*, who as a *roaring lion walketh about seeking whom he may devour*. But, in regard to his strength, " power, generosity, and the majesty of his countenance, he " is highly expressive of the *regal character*, and is therefore " assumed to denote the *power and majesty of Christ himself*, " the *lion of the tribe of Judah*." Jones's Works, vol. iii. p. 108.

Tyre, does not mean *literal*, but *mystical commerce*: because the *antitypical Tyre* is some one of God's enemies who perish at the close of the 1260 years, and not one of those enemies holds the rank in the modern commercial world, that *Tyre* did in the ancient; they all being *continental powers*, and some state decidedly in opposition to them being the great maritime power of the day, and consequently (if *literal commerce* be considered) in that point of view being the antitype of *Tyre* likewise.

But one prophecy, relative to any given period, will always be best explained by other parallel prophecies relative to the same period. Do we find then, that any one of the powers, destined to fall at the close of the 1260 years and at the era of the restoration of the Jews, is elsewhere described under the same imagery that Ezekiel uses to depict the *antitypical Tyre*? If we do, the union of chronological coincidence and symbolical imagery will afford us as much certainty as perhaps can be attained in these matters, that the *antitypical Tyre* is intended for the power thus perishing at the same era and thus similarly described.

Now it is remarkable, that St. John, as if to teach us the right interpretation of this typical prediction of Ezekiel, purposely uses the very same imagery to represent the downfall of the papal Babylon. If *Tyre* be exhibited as a great trading city in Ezekiel; so is *Babylon* in the Apocalypse. If the merchandise of *Tyre* be gold, silver, iron,

all precious stones, purple, broidered work, fine linen, ivory, ebony, vessels of brass, the chief of all spices, cassia, calamus, honey, oil, balm, wheat, wine, wool, lambs, rams, goats, horses, mules, precious clothes for chariots, horsemen, and the souls of men; so is the merchandise of *Babylon* gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. If the wares of *Tyre* filled many people, and enriched the kings of the earth; so the kings of the earth, those great ones who were the merchants of *Babylon*, waxed rich through the abundance of her delicacies. If they of Persia, and of Lud, and of Phut, enrolled themselves in the armies of *Tyre*, and became her men of war; so the ten Roman horns gave for a season their strength and power to *Babylon*, and contributed all their force to uphold the empire of the beast. If *Tyre* proudly sit at the entrance of the sea, and her prince in the midst of the seas; so *Babylon* is the great whore, that sitteth upon many waters. If all the merchants and mariners of *Tyre* bewail her fall, saying, *What city is like Tyré, like the destroyed in-*

the midst of the sea? so all the merchants and shipmasters of *Babylon* exclaim, weeping and wailing, *What city is like unto this great city?* If the kings are sore afraid on account of the overthrow of *Tyre*; so the kings of the earth, when they see the smoke of *Babylon*, stand afar off for fear of her torment, saying, *Alas, Alas, that great city Babylon, that mighty city, for in one hour is thy judgment come!* If *Tyre* is to become a terror, and never to be any more; so *Babylon* is to be violently thrown down, and to be found no more at all. Lastly, as *Ezekiel*, by connecting *the fall of the antitypical Tyre* with *the restoration of the Jews*, plainly shews us, that he cannot mean *the literal Tyre*; and yet leaves it uncertain whether we are to understand her commerce literally or mystically: so *St. John*, while he effectually precludes the possibility of our mistaking *the antitypical Babylon* for *the literal Babylon*, chooses *this city* rather than *Tyre*, as a type of the power which he is describing, in order to shew us, that no common trade is intended, but some mystic trade for which *the power in question* was notorious; *Babylon* never having been, like *Tyre*, a commercial city, in the literal sense of the words.

Thus we see, that *a power*, destined to perish at *the close of the 1260 years*, and consequently at the era of *the restoration of the Jews*, is represented by *St. John* under the image of *a great trading city*; and that *a power*, likewise destined to perish

at

at the era of *the restoration of the Jews*, is represented by Ezekiel under the very same image of *a great trading city*: whence, I think, it must necessarily follow that *the same power* is intended by both those prophets. But that *Babylon* is *the spiritual empire of the Papacy**, and that *her traffic* relates to *the sale of relics and indulgences*, to *the gainful absurdities of purgatory*, and to *the pompously ridiculous worship of the Romish church*, cannot reasonably be doubted: *Tyre* therefore, and *her traffic*, must mean *the same monstrous superstition*, and *the same nefarious trade*. As if indeed to give us a clear insight into the nature of *this trade*, both *Tyre* and *Babylon* are equally said to deal in *the souls of men*.

Ezekiel however does not only give us a most ample description of *the antitypical Tyre*, but likewise a no less ample and particular one of *her prince*; consequently, if I be right in supposing *Tyre* to mean *the spiritual empire of the Papacy*, *the prince of Tyre* must necessarily mean *the Pope*. Do we find then, that the character of *the Bishop of Rome* accords with the character of *this prince*?

The heart of *the prince* is so lifted up, that he

* *The apocalyptic Babylon*, or *the great city*, is *the whole papal Roman empire, temporal and spiritual*. Hence it is exhibited to us under the compound symbol of *a harlot riding upon a seven-headed and ten-horned beast*: *the harlot* representing *the spiritual Babylon*, which is the same as *the spiritual Tyre* here described by Ezekiel; and *the beast*, *the temporal Babylon*.

declares himself to be a god, that he sitteth in the seat of God in the midst of the seas, that he sets his heart as the heart of God. *The papal man of sin* sitteth as God in the temple of God, shewing himself that he is God ; he is worshipped by his cardinals on the day of his inauguration, proudly seated on the altar of the Lord ; he styles himself *the Lord God, another god upon earth, king of kings, and lord of lords* ; he places himself, as it was predicted his symbol *the little Roman horn* should do, by the side of the most High, affecting an equality with God ; he sits in the seat of God, claiming to be his vice-gerent upon earth ; he sits upon many waters, or rules by the influence of a tyrannical superstition over peoples, and multitudes, and nations, and tongues—*The prince* is told by the Almighty, in a strain of lofty and contemptuous irony, that he is wiser than Daniel, that there is no secret which they can hide from him. *The Pope* is wont to boast of his infallibility, and therefore claims a degree of knowledge equal to inspiration—*The prince* amasses vast riches by his wisdom, and his traffic. No set of men have been so distinguished for their policy as *the Popes*, by which they gradually acquired the astonishing influence which they once possessed in Europe : and they have been equally distinguished for their infamous spiritual trade in relics and indulgences, and in masses to deliver souls out of purgatory, by which an immense revenue accrued to them from every

every country under their controul—The heart of the prince was lifted up because of his riches and power. *The little papal horn* had a mouth speaking great things; and his insolence arose to such a pitch, that he would not have even kings to be familiar with [him, but boasted that he possessed the power of deposing both kings and emperors, bestriding like some huge colossus the globe itself in the plenitude of his power—*The prince* is said to be *an anointed cherub*. If *a cherub* mean *one of the superior order of angels*, the import of the expression will be, that *the person typified by the prince* should be a chief-bishop, *an angel* in the language of symbols denoting *a bishop or principal minister of religion*; nay, that he should be more than *a chief-bishop*, that he should be *a prince-bishop*, one that united in his own character the two functions of temporal and spiritual sovereignty. If, on the other hand, there be any truth in the opinion of some learned men, that *a cherub* is an hieroglyphical representation of *God himself*, and that the word signifies *a resemblance of the mighty One**; then *the person typified by the prince* will be some one who holds himself forth as the resemblance and representative of the Deity. In either case, it is obvious how accurately the character of *the Pope* is delineated by the term *an anointed cherub*. He is *a chief-angel*, or *a me-*

* See Parkhurst's Hebrew Lexicon, Vox כָּרְבָּא.

metropolitan in the church ; he is *an anointed chief-angel, or a prince-metropolitan* ; he claims to be the representative of the Deity : he is exhibited in paintings as God ; and, when the Romanists impiously depict the Almighty, he appears as an old man with a triple crown on his head *.—*The prince* is further said to be *an anointed cherub that spreadeth a veil*. The word, here used by the prophet to describe the action of the anointed cherub, is the same as that which Isaiah uses, when he declares, that, in *the last days*, at the period of *the restoration of Israel*, God will destroy in his holy mountain the face of the covering that is cast over all the peoples, and the veil that is spread over all the nations †. *The veil* therefore, which God will then destroy, is *the veil*, which the anointed cherub had long been employed in spreading ; that is to say, it is *the veil of gross ignorance* which *the Popes* had long and successfully been labouring to spread over the face of all men. Finding Scripture altogether against them in their controversies with the protestants, “ *the Popes*,” says Mosheim, “ permitted their champions to indulge themselves openly in reflections injurious “ to the dignity of the sacred writings, and, by an “ excess of blasphemy almost incredible (if the

* See the plate opposite p. 413 of the *Breviarium Romanum* Antverpiæ 1698. A full account of it is given in the *Supplement to Burton's Essay on the numbers of Daniel and St. John* p. 96, 97.

† *Isaiah xxv. 7.*

passions

" passions of men did not render them capable
 " of the greatest enormities), to declare publicly,
 " that the edicts of the pontiffs, and the records
 " of oral tradition, were superior in point of au-
 " thority to the express language of the Holy
 " Scriptures." And, in perfect accordance with
 such impiety, *the church of Rome, the mystic Tyre*
 of which *the Pope* is *the prince*, obstinately af-
 firms, as the same historian observes, that " the
 " Holy Scriptures were not composed for the use
 " of the multitude, but only for that of their spi-
 " ritual teachers; and, of consequence, has or-
 " dered these divine records to be taken from the
 " people in all places, where it was allowed to exe-
 " cute its imperious commands."—*The prince* was
 full of violence by reason of the multitude of his
 merchandise, and defiled his sanctuaries by the
 multitude of his iniquities and the iniquity of his
 traffic. *The Pope* is drunken with the blood of the
 saints and the blood of the martyrs of Jesus, who
 protested against the scandalous spiritual trade
 which he was carrying on: and even his chief
 sanctuary, the church of St. Peter, was polluted by
 the same vile traffic, Leo having recourse to an
 unlimited sale of indulgences to raise money for
 the erection of it—Yet was *the prince* once per-
 fect in his ways from the day that he was created;
 he was once in Eden the garden of God; he was
 once in the holy mountain of the Lord; and, the
 prophet adds, speaking as a Jew in allusion to

the precious stones of *Urim* and *Thummim* on the breastplate of the high-priest, he once walked up and down in the midst of the stones of fire *. *The Popes* fell by degrees from the purity and perfection of primitive Christianity to their present state of depravity and apostasy. Clemens, one of the earliest Bishops of Rome, is declared by an apostle to have his name written in the book of life. *The Popes* then were once in the holy mountain of God, in the inclosed garden of his Church, till iniquity was found in them, till their hearts were lifted up because of their beauty, till they corrupted their wisdom by reason of their brightness, till they wandered into the wilderness of ignorance and error and worldly-mindedness and heresy †.— After *the prince* had fallen from his perfection, he exhibited himself as one of the great ones of the earth. Every precious stone was his covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, the carbuncle, and gold. Instead of making melody in his heart to the Lord, he delighted himself in a pompous pageantry of worship, in the sound of tabrets and pipes. And the prophet adds, that

* " Such was thy eminent distinction, that thou wast, as it were, placed in the temple of God on his holy mountain. " Thou wast, as it were, conversant among the twelve precious stones on the breast-plate of the high-priest, which shone like fire." Mr. Lowth in loc.

† Rev. xvii. 1, 2, 3.

even

even this was prepared in him from the very day that he was created, although he was originally perfect in his ways. *The Pope*, after his apostasy, sought to cover his spiritual nakedness with splendid attire and gaudy devotion. He arrayed himself in purple and scarlet, and decked himself with gold and precious stones and pearls *. He allured his votaries with the charms of music and the multifarious rites of a splendid superstition †. Though six centuries elapsed ere *the man of sin* was revealed, the mystery of iniquity was already working even in the apostolic age †. “The seeds “of corruption were sown, but they were not “yet grown up to any maturity. The leaven was “fermenting in some parts, but it was far from “having yet infected the whole mass §.”

We have seen how accurately the character of *the mystic prince of Tyre* answers to that of *the Bishop of Rome*; and we may safely venture to assert, that there is no other potentate of these

* Rev. xvii. 4. xviii. 16. Platina relates, that “in his pontifical vestments Pope Paul II. outwent all his predecessors, “especially in his *regno* or mitre, upon which he laid out a “great deal of money in purchasing at vast rates diamonds, “sapphires, emeralds, chrysoliths, jaspers, unions, and all manner of precious stones; wherewith adorned like another Aaron, he would appear abroad somewhat more august than “a man, delighting to be seen and admired by every one.” Lives of the Popes, P. 414. cited by B. Newton.

† Rev. xviii. 22.

‡ 2 Thess. ii. 7.

§ See Bp. Newton's Dissert. xxii,

last

last days, either popish or protestant, to whom the character will at all answer: let us now attend to the predicted time and method of his overthrow.

When *the prince* shall perish, there shall be no more a rankling thorn to *the house of Israel* of all those that despised them; but they shall be gathered to their own land from the people among whom they have been scattered. Hence it will necessarily follow, both that *the prince* was a ranking thorn or great persecutor of *the Jews*, and that he will perish at the era of their restoration. In modern history we find, that *the papal little horn* has been the great promoter of all the persecutions and oppressions which *the Jews* have suffered, compelling them to apostatise and bow down before idols and relics, taking their children from them in order that they may be educated in the superstitions of *Popery*, robbing them of their property, banishing and even murdering them *. And from prophecy we find, that *this little horn* is to be destroyed at *the close of the 1260 years*; that is to say, at *the period when the Jews begin to be restored* †.—*The prince* is to be destroyed by the instrumentality of *the strangers*, the terrible of the nations. The Scriptures abundantly testify, that *the Jews*, who have long been wanderers upon the face of the earth whence they may emphatically

* See Bp. Newton's Dissert. vii.

† Dan. vii. 11, 25, 26. xii. 1, 7.

be styled *the strangers**, will at the time of the end become a principal instrument in the hand of God of punishing all their oppressors; the chief of whom, because the instigator of all the rest, has ever been *the Pope*†.—*The prince* is to die the death of the uncircumcised by the hand of *the strangers*. *The Pope*, or false Romish prophet, is to perish in Palestine; as *the Jews* formerly inflicted the vengeance of God, in the same country, on the various wicked uncircumcised nations of the Canaanites.—*The prince* is to die the death of them that are slain in the midst of the sea. *The Pope*, who has so long sat upon the many symbolical waters, is to perish during a time of unexampled trouble and confusion, the waves and the sea roaring, men's hearts failing them through fear.—*The prince* is to be devoured by a fire from the midst of him, and to be cast to the ground a

* I wish this remark concerning *the strangers* to be considered only in the light of a conjecture. It is possible, that by them may not be intended *the Jews*, but some fierce northern nation, which there is reason to expect from prophecy will be very instrumental in punishing the sins of *the Roman Babylon* during the time that *Antichrist* is engaged in his expedition against Palestine. This matter will be discussed more at large, when I treat of the prophecies of Daniel and St. John. It is worthy of remark, that Vitringa, in summing up the particulars wherein *the literal Babylon* is typical of *the mystical Babylon*, enumerates the attack made upon it by fierce northern nations, the Medo-Persians and their allies, which terminated in its destruction. See the passage cited in the notes on Prophecy V.

† *Isaiah* xli. 15, 16.—*Obad.* 18.—*Zechar.* xii. 6.

spectacle

spectacle to all the kings of the earth. *The Papacy* is to waste away by an internal fire; which has already begun to consume it; *the ten horns of the Roman beast*, are to hate *the whore*, and to make her desolate and naked, and to eat her flesh, and to burn her with fire; she is finally to be completely destroyed by a fire, which may likewise be said to come out of her, even *the house of Judah*; which will be gathered out of her empire, and which will become like a hearth of fire among the wood and like a torch of fire in a sheaf*; and then all *the kings of the earth*, who have committed fornication and lived deliciously with her, will bewail her and lament for her, when they shall see the smoke of her burning †.—*The mystic Tyre* is to be brought by her rowers into deep waters, and to be broken by the east wind in the midst of the sea. The power of *the Papacy* is to be brought by its supporters, *the beast* and *the kings of the earth*, into great trouble; and to be broken by a violent wind, or dreadful war, in the midst of the symbolical sea, in the eastern region of Palestine ‡.—Finally God will cast *the prince* out of his holy mountain as profane, and will make him a terror among the nations, and will cause that he shall never be any more. In a similar manner the dominion of *the little papal horn* shall be utterly con-

* Zechar. xii. 6.

+ Rev. xviii. 9.

† “ *Tempestuous winds, or the motion of clouds, for wars.* ”
Sir Isaac Newton’s Observ. on Dan. and St. John P. 18.

sumed

sumed and destroyed ; and the kingdom shall be given to the saints of the Most High, or those who constitute that pure millennial church out of which *the horn* shall be for ever cast : *the man of sin* shall be consumed by the spirit of the Lord's mouth, and shall be destroyed by the brightness of his coming : *the beast* and *the false prophet* shall be taken in arms against the Lord, and shall be cast alive into a lake of fire burning with brimstone : *Babylon the great* shall become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, and shall be thrown down, and shall be found no more at all ; in short *the papal tyrant*, who had so often excommunicated and thrust out of what he termed *the catholic church*, all who refused to partake of his idolatry and to pollute themselves with his abominations, shall now himself be cast with ignominy out of *the true church of Christ* ; and shall be for ever separate from those, who had come out of his spiritual empire, in order that they might not be partakers of his sins, nor receive of his plagues *.

When

* For the manner in which the character of *this prince* is applied to *the literal prince of Tyre*, the reader may consult Abp. Newcome's translation of Ezekiel. I confess it appears to me totally inapplicable either to Ithobal or any other Phenician sovereign. According to his grace, *the rankling thorn* was removed when Nebuchadnezzar subdued all the ancient enemies of *the Jews*. But this falls very far short of the plain import

When the thorn, that had so long goaded the house of Israel, shall be removed ; when the Lord shall have executed judgments upon all those that despised his people : then will he gather them from all the countries of their dispersion, and bring

import of the prophecy. The terms, in which it is expressed, extend it to the restoration of *the whole house of Israel, Ephraim as well as Judah* ; and it positively asserts, that after *the downfall of Tyre*, there should be no more *a rankling thorn to afflict the ancient people of God*. Now, from Babylon *Judah alone* returned ; and, so far from afterwards enjoying a state of uninterrupted tranquillity, or (in the language of the prophet) being freed from the stings of rankling briars and ulcerating thorns, *the Jews*, after having been subjected to the persecutions of the Syro-Macedonian kings, were at length scattered by the Romans over the face of the whole earth. Formerly they were only chastised with whips ; latterly they have been chastised with scorpions.

Mr. Bicheno I believe to be right in referring this prophecy to the yet future era of *the restoration of Judah*, but I think him mistaken in supposing that *Tyre* is the type of *some great modern commercial nation*. He censures Mr. Fraser for conceiving, like myself, that the prediction relates to *the overthrow of papal Rome*, merely because Rome is not a commercial city and possesses not any naval power. I have not read Mr. Fraser's work, and therefore know not by what arguments he supports his opinion : but this, which Mr. Bicheno brings against him, is certainly inconclusive. If it prove any thing, it will prove equally that *the apocalyptic Babylon* cannot be *the Papacy* ; because *the apocalyptic Babylon* is described, like *Tyre*, as being a great commercial city, and as having many trading vessels out at sea. But I have already most fully stated my reasons for interpreting the prophecy as I have done. The reader will find Mr. Bicheno's arguments in favour of his opinion, in his *Signs of the Times*, part iii. p. 172—176.

them

them into the land which he gave unto his servant Jacob. There they shall dwell safely, and shall build houses, and shall plant vineyards: they shall dwell with confidence, and shall know that the Lord is their God.

PROPHECY XXV.

The dispersion of Israel through the tyranny of their shepherds—God will require his people at their hands—The restoration of Judah partly in a converted and partly in an unconverted state—The opposition of the unconverted to the converted, a proof that the unconverted will be restored by Antichrist—Downfall of the mystic Edom—The political revival, restoration, and final union, of Israel and Judah—The overthrow of Gog and Magog at the end of the Millennium.

Ezekiel xxxiv. 1. And the word of the Lord came unto me, saying, 2. Son of man, prophesy against the shepherds of Israel *—should not the shepherds

* *The shepherds of Israel.]* These *shepherds* must certainly be, not *theological*, but *political*, *shepherds*. Corrupt as the Jewish priests, scribes, and pharisees, were in the days of our Saviour, I know not with what propriety it can be said, that *they* scattered the flock upon the face of the whole earth in the dark and cloudy day, and that from *their* hands the flock will be required

shepherds feed the flock?—3. But ye feed not the the flock.—5. They are scattered so that they have no shepherd * ; and they are become meat to all the beasts of the field when they were scattered. 6. My sheep wander through all the mountains, and upon every high hill ; yea, my flock is scattered upon all the face of the earth, and none

in the day of their restoration : for, that *the scattering* here spoken of means *a literal* and not *a spiritual dispersion* (as that in Isaiah liii. 6. *All we like sheep have gone astray ; we have turned every one to his own way*), is manifest from its being placed in opposition to *the literal gathering together and return of the Jews*. Those then, who *literally* scattered the Jews, and from whose hands they will be required at their restoration, must undoubtedly be *the shepherds* here intended. *The shepherds* therefore must be *the Roman beast under his sixth and last heads*. The passage is exactly parallel with two prophecies already considered : Jerem. xii. 9—17 ; and xxiii. 1—8. Abp. Newcome and Michaelis justly understand *the shepherds* in a temporal sense ; but suppose them to mean *the king, his counsellors, and the heads of the people*. These however do not answer to the prophetic character of *the shepherds* ; because they certainly never scattered *the Israelites*. The terms of the prediction are such as to make it very unnatural and far-fetched to say, that the Jewish rulers scattered the people, by so provoking God with their sins as to induce him to send nations against them who *did* literally scatter them. See Mr. Lowth in loc.

* *They have no shepherd.*] They are under no independent government of their own ; but have been long subject to the tyranny of shepherds, who preyed upon them, instead of feeding them. The sceptre is departed from Judah ; and they have abode many days without a king, and without a prince, and without a sacrifice. See Gen. xlvi. 10. and Hosea iii. 4.

searcheth

searcheth or seeketh after them.—9. Therefore, O ye shepherds, hear the word of the Lord : 10. Thus saith the Lord God ; Behold, I am against the shepherds : and I will require my flock at their hand, and cause them to cease from feeding the flock ; neither shall the shepherds feed themselves any more : for I will deliver my flock from their mouth, that they may not be meat for them.

11. Wherefore thus saith the Lord God ; Behold I, even I, will both search my sheep, and seek them out. 12. As the shepherd seeketh out his flock in the day that he is among his sheep that are scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the dark and cloudy day. 13. And I will bring them out from the peoples*, and will gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. 14. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be : there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. 15. I will

* *I will bring them out from the peoples.]* “ This prophecy may have been in some degree fulfilled in the return of the Jews from the Babylonish captivity ; but seems still to look further, even to the general restoration of the whole nation, which most of the prophets foretell shall come to pass in the latter days.” Mr. Lowth in loc.

feed my flock, and I will cause them to lie down, saith the Lord. 16. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17. And, as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he-goats. 18. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? 19. And, as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

20. Therefore thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and the lean cattle. 21. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; 22. Therefore will I save my flock, and they shall be no more a prey, and I will judge between cattle and cattle. 23. And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. 24. And I, the Lord, will be their God; and my servant David shall be a prince

a prince among them: I, the Lord, have spoken it. 25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. 26. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. 27. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord when I have broken the bands of their yoke*, and delivered them out of the hand of those that caused them to serve among them. 28. And they shall be no more a prey to the nations, neither shall the beasts of the earth† devour them; but they shall dwell safely, and none shall make them afraid. 29. And I will raise up for them a plant of renown‡; and they shall be no more consumed with hunger in the land, neither

* *When I have broken the bands of their yoke.*] “The same expression which is used concerning the *deliverance of Israel out of Egypt* (Levit. xxvi. 13. Jerem. ii. 20.); their final restoration being represented as the greater deliverance of the two. See Jerem. xxiii. 7, 8.” Mr. Lowth in loc.

+ *The beasts of the earth.*] Tyrannical empires; the nations mentioned in the former clause of the verse. See Mr. Lowth’s Comment. on ver. 25.

‡ *A plant of renown.*] “The Messiah is often described under the name of the *branch*, and the *rod* or *shoot* growing out of the *stem of Jesse*.” Mr. Lowth in loc.

shall they bear the shame of the nations any more. 30. Thus shall they know, that I, the Lord their God, am with them; and that they, even the house of Israel, are my people, saith the Lord God. 31. And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

xxxv. 1. And the word of the Lord came unto me, saying, 2. Son of man, set thy face against mount Seir, and prophesy against it; 3. And say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee a desolation and a desolation. 4. I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the Lord. 5. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword, in the time of their iniquity in the end: 6. Therefore, as I live, saith the Lord God, I will prepare thee for blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. 7. Thus will I make mount Seir a desolation and a desolation; and cut off from it him that passeth out, and him that returneth. 8. And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. 9. I will make thee a perpetual desolation, and thy cities shall not return: and ye shall know, that I am the Lord. 10. Because thou hast said, These

two

two nations, and these two countries, shall be mine, and we will possess it: whereas the Lord was there. 11. Therefore, as I live, saith the Lord God, I will even do according to thine anger and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. 12. And thou shalt know, that, I the Lord, have heard all thy contemptuous speeches which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. 13. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard. 14. Thus saith the Lord God: When the whole earth rejoiceth, I will make thee desolate. 15. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir and all Edom, even all of it; and they shall know, that I am the Lord.

xxxvi. 1. And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel*, hear the word of the Lord: 2. Thus saith the Lord

* *Ye mountains of Israel.*] It is worthy of notice, that the present comparatively barren state of Palestine has not unfrequently been urged by infidels with contemptuous triumph against the scriptural descriptions of it as a land flowing with milk and honey; a land capable of supporting an astonishing degree of population. Here we behold their taunts anticipated

Lord God: Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: 3. Therefore prophesy, and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of talkers, and are an infamy of the people: 4. Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the vallies, to the desolate wastes and to the forsaken cities, which became a prey and derision to the residue of the nations round about. 5. Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, which have appointed my land unto them for a possession, with the joy of all their heart, with despiteful minds, to cast it out for a prey. 6. Prophesy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the vallies, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the nations: 7. Therefore

with the declaration, that He, who can make a fruitful land barren for the wickedness of them that dwell therein, can again with equal ease make a barren land fruitful when he gathers his ancient people into the country of their fathers. Psalm cvii. 33—37. See Bp. Newton's Dissert. viii. 3.

thus

thus saith the Lord God; I have lifted up mine hand, Surely the nations that are about you, they shall bear their shame. 8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel: for they are at hand to come. 9. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: 10. And I will multiply men upon you, all the house of Israel even all of it: and the cities shall be inhabited, and the wastes shall be builded: 11. And I will multiply upon you man and beast; and they shall increase and bring forth fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know, that I am the Lord.—

16. And the word of the Lord came unto me, saying; 17. Son of man, when the house of Israel dwelt in their own land, they defiled it—18. Wherefore I poured my fury upon them,—19. And I scattered them among the nations, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. 20. And, when they entered unto the nations whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. 21. And I had pity for mine holy name, which the house of Israel had profaned among the nations whither they went. 22. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes,

sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the nations whither ye went. 23. And I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know, that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. 24. For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land. 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God —31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. 32. Not for your sakes do I this, saith the Lord God; be it known unto you: be ashamed and confounded for your own ways, O house of Israel—

xxxvii. 1. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set

set me down in the midst of a valley which was full of bones, 2. And caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. 3. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. 4. And he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones*, hear the word of the Lord. 5. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. 6. And I will lay sinews upon you, and will bring up flesh

* *Dry bones.*] The extreme accuracy of symbolical prophecy is very remarkable. St. John, wishing to describe *the short extinction of the Smalcaldic witnesses* which continued only three years and a half, describes them as being slain indeed, but as lying unburied during the space of three days and a half; after which life entered into them, and they stood again upon their feet (Rev. xi. 7—10. See my Dissert. on the 1260 years, vol. ii. p. 60. 2d edit. p. 62.) Isaiah, on the other hand, exhibiting to us *the long political extinction of Judah*, represents his children, as not only dead, but buried. (Isaiah xxvi. 19.) While Ezekiel, treating both of *the long extinction of Judah* and *the yet longer extinction of Israel*, calls us to behold *the resurrection of a heap of dry bones*; of bones, all whose covering even of putrid flesh had long since decayed away; whose very sinews were wasted: of bones altogether bare; and, not only altogether bare, but which had so long been bleaching in the sun and the wind, that *lo, they were very dry*. The prophet adds, *These bones are the whole house of Israel, Ephraim, as well as Judah*; and puts these emphatic words into the mouth of that nation, which separately or wholly has been *expecting, expecting, and trampled under foot*, more than 25 centuries, *Our bones are dried, and our hope is lost.*

upon you, and cover you with skin, and put breath in you ; and ye shall live, and ye shall know that I am the Lord. 7. So I prophesied as I was commanded : and, as I prophesied, there was a noise ; and, behold, a shaking ; and the bones came together, bone to his bone. 8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them. 9. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind ; Thus saith the Lord God ; Come from the four winds, O breath*, and breathe upon these slain that they may live. 10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11. Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, our bones are dried, and our hope is lost ; we are cut off for our parts. 12. Therefore prophesy, and say unto them, Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13. And ye shall know, that I am the Lord, when

* *Come from the four winds, O breath.]* "The words figuratively represent the restoration of the Jewish nation from the several countries whither they were dispersed over the world, expressed by their being scattered toward all winds." Mr. Lowth in loc.

I have

I have opened your graves, O my people, and brought you up out of your graves. 14. And I will put my Spirit in you, and ye shall live, and I will place you in your own land: then shall ye know, that I the Lord have spoken it, and performed it, saith the Lord.

15. And the word of the Lord came unto me, saying, 16. And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions. Then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions*: 17. And join them one to another into one stick; and they shall become one in thine hand. 18. And, when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19. Say unto them, Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim,

* *Judah, and the children of Israel his companions—Joseph, and all the house of Israel his companions.]* This remarkable expression might alone prove, that the restoration of the house of Israel, so often predicted by the prophets, did not take place, to the degree that it ever will take place, at the return from the Babylonian captivity. *Judah* is here mentioned, with the *children of Israel his companions*; or *Levi, Benjamin*, and such individuals of the ten tribes as followed him from Babylon: while *Joseph* is separately mentioned, as having *all the house of Israel for his companions*; or *the great body of the ten tribes*. After the destruction of *Antichrist, Judah* so circumstanced, and *Joseph* so circumstanced, are to coalesce into one people.

and

and the tribes of Israel, his fellows, and will put them upon him with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20. And the sticks, whereon thou writest shall be in thine hand before their eyes. 21. And say unto them, Thus saith the Lord God ; Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land :

22. And I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. 23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them, and they shall be my people, and I will be their God. 24. And David my servant shall be king over them, and they shall all have one shepherd : and they shall walk in my judgments, and observe my statutes, and do them. 25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children, for ever : and my servant David shall be their prince for ever. 26. And I will make a covenant of peace with them : it shall be an everlasting covenant

nant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27. And my tabernacle shall be with them: and I will be their God, and they shall be my people. 28. And the nations shall know, that I the Lord do sanctify Israel *, when my sanctuary shall be in the midst of them for evermore.

xxxviii. 1. And the word of the Lord came unto me, saying, son of man, set thy face against Gog of the land of Magog, the prince of Rosh, Mesech, and Tubal †, and prophesy against him: 3. And say,

* *The nations shall know, that I the Lord do sanctify Israel.]*
“ The conversion of the Jewish nation, and their being restored
“ to their former state of favour and acceptance with God, will
“ be a work of Providence taken notice of by the heathens them-
“ selves, who shall join themselves to the Jews, as the church
“ of God and temple of truth. See Chap. xxxvi. 23.” Mr.
Lowth in loc.

† *Gog of the land of Magog, the prince of Rosh, Mesech, and Tubal.]* So the LXX. Αρχορτα Πως, Μισεχ, και, Θοβιλ. Our translation takes ρωσ to be a common name, and thence reads chief prince, which is a manifest tautology: whereas ρωσ is the name of a people, like Mesech, and Tubal. The Russians and Muscovites seem to be colonies of Rosh and Mesech or (as the name may be pronounced) Mosch; but I know not, that we have any reason for supposing that they are here intended (See Bochart. Geog. Sacr. L. iii. C. 12, 13. or Well's Geography of the Old Testament. Vol. i. p. 78.) We may infer from Daniel, that we ought to look for the confederacy of Gog and Magog within the ancient territories of the three first beasts: there accordingly

say, Thus saith the Lord God; Behold, I am against thee, O Gog, the prince of Rosh, Mesech, and Tubal. 4. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: 5. Persia, Ethiopia, and Libya, with them; all of them with shield and helmet; 6. Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. 7. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8. After many days thou shalt be visited: in the end of years thou shalt come into the land that is brought back from the sword, and gathered out of many peoples, against the mountains of Israel, which have been perpetually for a desolation: yet it is brought forth out of the nations, and they are dwelling in confident security all of them. 9. Thou shalt ascend, and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. 10. Thus

cordingly we find the original settlements of all the nations enumerated by Ezekiel. But let us forbear to speculate on this obscure subject, further than we have the express warrant of Scripture. See Abp. Newcome's Ezek. in loc.

sai^th the Lord God ; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought. 11. And thou shalt say, I will go up to the land of unwalled villages : I will go to them that are at rest, that dwell in confident security, all of them dwelling without walls, and having neither bars nor gates ; 12. To take a spoil, and to take a prey; to turn thine hand upon the *once* desolate places *that are now* inhabited, upon the people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. 13. Sheba, and Dedan, and the merchants of Tarshish* with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil ?

* *The merchants of Tarshish.*] I know not who can be here intended except *the great maritime nation of faithful worshippers*, which had so vigorously opposed the tyranny of *Antichrist*, and which had been so instrumental in bringing back *the converted division of Judah*. It is pleasing to behold them, at the end of the Millennium, still preserving their ancient character, and refusing to cast in their lot with *Gog and Magog*, as they had heretofore refused to do with *Edom*: Faithful to their old principles and their old alliance, they ask, in astonishment at this new impiety, “Art thou come to take a spoil ? hast thou “gathered thy company to take a prey ? to carry away silver “and gold, to take away cattle and goods, to take a great “spoil ?”

14. Therefore, son of man, prophesy, and say unto Gog; Thus saith the Lord God; Shalt not thou know* in that day when my people Israel dwelleth in confident security? 15. Yea, thou shalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army. 16. And thou shalt come up against my people Israel, as a cloud to cover the land: in the end of days † it shall be that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes. 17. Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? 18. And it shall come to pass at the same time, when Gog shall come against the land of

* *Shalt not thou know.*] Abp. Newcome translates this passage *Shalt thou not rise up?* instead of *Shalt thou not know?* reading γνω̄ on the authority of the LXX. who translate the word, as it stood in their copy, γνιψθνση.

† *The end of days.*] Since Antichrist is destroyed at the end of days, and since Gog and Magog likewise perish at the end of days; and since Antichrist is destroyed previous to the commencement of the Millennium, and Gog and Magog at the close of it: the end of days must necessarily mean, as I have elsewhere argued, that portion of time which begins at the termination of the great apostasy of 1260 years, and which expires at the end of the Millennium. See my Dissert. on the 1260 years. Vol. i. p. 85—88. 2d edit. p. 89—92.

Israel,

Israel, saith the Lord God, that my fury shall come up in my face. 19. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; 20. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field; and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. 21. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. 22. And I will plead against him with pestilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. 23. Thus will I magnify myself, and sanctify myself; and I ~~will~~ be known in the eyes of many nations; and they shall know, that I am the Lord.

xxxix. 1. And thou, son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the prince of Rosh, Mesech, and Tubal: 2. And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: 3. And I will smite thy bow out of thy left hand,

and will cause thine arrows to fall out of thy right hand. 4. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. 5. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. 6. And I will send a fire on Magog, and on those that dwell in the isles in confident security; and they shall know that I am the Lord—

17. And thou, son of man, thus saith the Lord God; Speak unto every feathered fowl*, and to every beast of the field; Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18. Ye shall eat the flesh of the mighty, and drink the blood of the princes

* *Unto every feathered fowl.*] St. John has borrowed the imagery of this passage in his description of *the overthrow of the Antichristian Roman confederacy* (Rev. xix. 17—21.): but a mere adaptation will not prove the identity of the two confederacies against positive argument. This allegory of Ezekiel has called forth in a very singular manner the critical powers of an unbeliever. Voltaire quoted it to prove, that *the Jews* of old times eat the flesh of horses and even of men: and, “ though cautioned that not *Jews*, nor *men*, but *wild beasts* and “ *birds*, were invited to this feast of slaughter, that is, to the “ consumption of the slain, yet insisted to the last on his “ strange accusation.” Michaelis cited by Abp. Newcome in loc.

of

of the earth, of rams, of lambs, and of goats, of bullocks, of all the fatlings of Bashan—

22. And the house of Israel shall know, that I am the Lord their God from that day and forward.

23. And the nations shall know, that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. 24. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26. And they have borne their shame, and all their trespasses whereby they trespassed against me, when they dwelt in their land in confident security, and none made them afraid.

27. When I have brought them again from the people, and gathered them out of the lands of their enemies, and have been sanctified in them in the sight of many nations;

28. Then shall they know, that I am the Lord their God, which caused them to be led into captivity among the nations: but I have gathered them unto their own land, and have left none of them any more there. 29. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God.

COMMENTARY.

The principal difficulty in the exposition of this prophecy is to ascertain, *what people*, and *what sovereign*, Ezekiel means by *Magog*, and *Gog*: whether they be the same, or not the same, as *the apocalyptic Gog and Magog*; whether their expedition will be undertaken at *the beginning*, or at *the end*, of the Millennium.

Mr. Mede supposes, that they are *not* the same as *the apocalyptic Gog and Magog*, but only typical of them; that their expedition takes place at *the beginning*, not at *the end*, of the Millennium; and that *the nation* intended by them is that of *the Turks*. The reason, which he assigns for his opinion, is this: that Ezekiel's *Gog and Magog* come out of the north parts, where the posterity of *Magog* was scattered; whereas St. John's *Gog and Magog* are said to be nations, which are in the four quarters of the earth: that Ezekiel's *Gog and Magog* are to be some terrible enemy, which should come against *Israel* at the time of their return, and should be destroyed by the Lord with a dreadful slaughter; whereas St. John's *Gog and Magog* are not brought upon the stage till *the close of the Millennium**.

Bp. Newton expresses himself much to the same purpose as Mr. Mede, though somewhat more

* Mede's Works, B. iii. C. 12. and B. iv. Epist. 41.

guardedly

guardedly and indecisively, as if it were *possible* that the *Gog and Magog* of Ezekiel might be the same as the *Gog and Magog* of St. John. "At "the expiration of the thousand years," says he, "the restraint shall be taken off from wickedness. "For a little season, as it was said before, Satan "shall be loosed out of his prison, and make one "effort more to re-establish his kingdom. As he "deceived our first parents in the paradisaical "state, so he shall have the artifice to deceive the "nations in this millennial kingdom, to shew that "no state or condition upon earth is exempted "and secured from sinning. The nations, whom "he shall deceive, are described as living in the "remotest parts of the world, in the four quarters "of the earth; and they are distinguished by "the name of *Gog and Magog*, and are said to be "as numerous as the sand of the sea. *Gog and Magog* seem to have been formerly the general "name of the northern nations of Europe and "Asia, as the *Seythians* have been since, and the "Tartars are at present. In Ezekiel there is a "famous prophecy concerning *Gog and Magog*; "and this prophecy alludes to that in many particulars. Both that of Ezekiel and this of St. "John remain yet to be fulfilled; and therefore "we cannot be absolutely certain that they may "not both relate to the same event; but it appears "more probable that they relate to different events. "The one is expected to take effect before, but "the other will not take place, till after the Mil-

"lennium. *Gog and Magog* in Ezekiel are said
"expressly to come from the north-quarters and
"the north-parts; but in St. John they come
"from the four quarters or corners of the
"earth. *Gog and Magog* in Ezekiel bend
"their forces against the Jews resettled in their
"own land; but in St. John they march up against
"the saints and church of God in general. *Gog*
"*and Magog* in Ezekiel are with very good reason
"supposed to be the *Turks*; but the *Turks* are
"the authors of the second woe; and the second
"woe is past before the third woe; and the third
"woe long precedes the times here treated of. It
"may therefore be concluded, that *Gog and Ma-*
gog, as well as *Sodom* and *Egypt* and *Babylon*,
"are mystic names in this book; and the last
"enemies of the Christian church are so deno-
minated, because *Gog and Magog* appear to be
"the last enemies of the Jewish nation*."

To these opinions I can by no means subscribe†.

In

* Bp. Newton's Dissert. on Rev. xx.

† Mr. Lowman and Abp. Newcome suppose, like myself, that the *Gog and Magog* of Ezekiel are the same as the *Gog and Magog* of St. John. But, as they do not bring forward any arguments to prove the point, what I am about to say upon it will not be altogether superfluous. See Lowman's Paraph. of the Revelation in loc. and Abp. Newcome's Ezek. xxxviii. 8, 22. His grace very justly refers the latter of these verses to Rev. xx. 8, 9: but I cannot think that the enemies, who assail the Jews at the close of the Millennium, will be a mixture of Pagans and Mohammedans; because the religion of Mohammed, or the little horn

In the language of prophecy, a type is usually borrowed from *some state either already destroyed or shortly about to be destroyed*, and applied to *a nation the destruction of which is remotely future*. Thus *Tyre, Sodom, Babylon, and Egypt*, are all used as types of *the spiritual empire of the Papacy*: and no confusion can arise from such a mode of speaking, because all these powers had either fallen when the predictions that *literally* concerned them were delivered, or fell shortly after. But, if we suppose *Ezekiel's Gog and Magog* to be typical of *St. John's Gog and Magog*, we must then admit, that *a power*, the destruction of which was most remotely future even in the days of the apostle, may be typical of *another power* the destruction of which is still *more* remotely future; and consequently we must advance through an infinite series of types and antitypes, till we are bewildered in a confusion of ideas from which it will be no easy matter to extricate ourselves. Viewing the matter

horn of the he-goat, will be destroyed previous to the commencement of the Millennium. It is worthy of observation, that the Rabbies themselves consider *the war of Gog and Magog* to be perfectly distinct from, and posterior to, *the destruction of the fourth or Roman beast*; but they conceive that it will take place soon after their restoration. In this particular, as it appears from the Apocalypse, they are mistaken. Indeed, from the *data* afforded them by *Ezekiel*, they had no right to draw such a conclusion. He simply places the war of Gog and Magog *after* the destruction of the mystic Edom, and *after* the restoration of the whole house of Israel; *how long after*, he no where determines. Mede's Works, B. iv. Epist. 24.

then

then in this light, I can scarcely think it probable, that St. John would adopt a type so necessarily and so needlessly ambiguous. In the case of his using *Babylon* as a type, all is perfectly clear: but can an instance be produced in the whole Bible, except the present as it is explained by Mr. Mede and Bp. Newton, in which *a nation*, the very existence of which was future when St. John wrote (supposing with these commentators that Ezekiel's *Gog and Magog* are the *Turks*), is used to typify *another nation*, the rise of which is yet more remotely future?

On this argument however I do not wish to lay too great a stress; for what appears to myself a complete anomaly in the very principle of typical language, may not strike others with equal force: let us see then how far the assertion, that *Ezekiel's Gog and Magog will invade Palestine at the era of the restoration of the Jews, and consequently previous to the commencement of the Millennium*, is well founded. Now so far is this assertion from being at all warranted by any thing which the prophet says, that he leads us to conclude that the very reverse of it is the truth. He represents both *the house of Judah* and *the house of Israel* as having coalesced into one people; as having *both* been restored; as having both been restored *a considerable length of time*, for they are said to have gotten cattle and goods, to have rebuilt their desolate cities, and to be dwelling in the land in all the carelessness of confident security: that is to say,

say, he represents them as being in that very state of confident security, with which God had promised to bless them when the rankling thorn of all their enemies should have been removed *. Such then is the condition, in which *the united kingdom of Judah and Israel* will be at the era of *the great invasion of Gog and Magog*. Now the whole of this certainly implies, that the invasion will take place *after* the Millennium has commenced: but, if it take place *after* the Millennium has commenced, we must necessarily fix it either to some indeterminate period in *the course of the Millennium*, or to *the end of the Millennium*. We learn however from St. John, that nothing of the kind will take place in *the course of the Millennium*: it follows therefore, that it must take place at *the end of it*. This matter will be yet more decidedly evident, if we consider that Ezekiel places the invasion of Gog and Magog *after* the return of *the house of Israel*, and its coalition with *the house of Judah*. Now we learn from Isaiah, that *Judah* will be first restored; that he will be attacked by a confederacy of God's enemies; that those enemies will be completely overthrown; that such as escape will be scattered into all countries; and that they will be an instrument of bringing about the subsequent restoration of *Israel* †. Since then *Gog and Magog* are to invade Palestine *after* the restoration, not only of *Judah*, but of

* Ezek. xxviii. 24, 25, 26.

† Isaiah lxvi. 5—24.

Israel;

Israel; since consequently they are to invade it, not previous, but subsequent, to the commencement of the Millennium; and since they are to invade it after the overthrow of the *Antichristian confederacy* (which synchronizes with the restoration of *Judah* and precedes that of *Israel*), when the united tribes have long been dwelling confidently in their own land: I see not what they can be except the *Gog and Magog* of St. John*.

But Mr. Mede and Bp. Newton urge, that Ezekiel's *Gog and Magog* come from the north, whereas St. John's *Gog and Magog* come from the four quarters of the earth; and that the former

* Though Mr. Lowth thinks with Mr. Mede, that Ezekiel's *Gog and Magog* are most probably the *Turks*, yet he fully acknowledges that their invasion of Palestine will take place some time after the restoration of the *Jews*; a circumstance, which amply proves, as I shall presently shew, that they cannot be either the *Turks* or the *Antichristian confederacy*, and consequently that they must be the same as St. John's *Gog and Magog*. Commenting on Ezek. xxxviii. 8, Mr. Lowth justly observes, that "the sense is, that, after the return of the people of *Israel* "into their own country and their having lived there for some "time in peace and safety, this enemy will think to take ad- "vantage of their security, and fall upon them unexpectedly." He adds, that ver. 11 contains "a description of a people "that live securely without any apprehension of danger. Com- "pare Jerem. xl ix. 31." And he further remarks, that in ver. 12 "Judea is described as a country that lay desolate before the "Jews' return into it. After it had been for some time re- "inhabited, Gog and his associates designed to fall upon it "with all their forces." See likewise his Comment. on ver. 14.

attack

attack the Jews only, whereas *the latter attack the saints and church of God in general*. To this I reply, that Ezekiel no doubt represents *Gog and Magog* as issuing from *the northern regions* of Rosh, Mesech or Mosoch, and Tubal; but he likewise represents the invading army as composed, not only of these northern warriors, but of auxiliaries both from *the east, the south, and the west*. *Gog* is indeed the chief of the confederacy, but he musters under his banners the future inhabitants of Persia, Ethiopia, and Libya. He comes up as a cloud to cover the land, both he and all his bands from their place out of *the north-parts*, and many people with him from *the three other quarters of the globe*. And, when he thus comes up in number like the sand of the sea, against whom is his attack directed? Ezekiel tells us, *The Israelites now dwelling confidently in their own land*; St. John tells us, *The camp of the saints, and the beloved city*. Now where is the fancied discordance between these two accounts? If *the Jews* are to be restored to the country of their fathers, and to dwell there during the period of the Millennium, *the beloved city* can only be *Jerusalem*; and, if *the Jews* are to be converted to Christianity, they are undoubtedly, though perhaps not exclusively, *the saints that inhabit that beloved city*. It appears then, that both Ezekiel and St. John equally foretell an invasion of Palestine by some powers which they equally term *Gog and Magog*;

according to Ezekiel, the *expedition of Gog and Magog* takes place after the restoration both of *Israel* and *Judah*, and when they have long been dwelling confidently in their land : the restoration of *Israel* however does not take place till after the overthrow of the *Antichristian confederacy*; and the very gathering together of the *Antichristian confederacy* to the place of its destruction does not commence till after the overthrow of the *Ottoman empire** : what possible connection then can *Gog and Magog* have with the *Turks*, whether we place their expedition before or after the Millennium? A commentator, who lives in the present day, might further observe, that we have little cause indeed to believe that *Turkey* will ever head† a grand expedition like that of Ezekiel's *Gog and Magog*: but mere probabilities or improbabilities, deduced from the passing aspect of affairs, and as yet hid in futurity, I am unwilling to build upon; we have sufficiently decisive scriptural evidence without them.

Here it may be asked, How are we to understand the reference which Ezekiel himself gives us to others who have foretold *this same war of Gog*

* *Isaiah lxvi. 19, 20—Rev. xvi. 12—16.*

† It is not impossible, that some *individual* Turks and other Mohammedans may be in the army of *Antichrist*; but this falls very far short of Ezekiel's description, which plainly represents *Gog*, whoever he may be, as the head of an expedition undertaken by various different nations.

and

and Magog, if we place it at *the end* rather than at *the beginning* of the Millennium? "Thus saith the Lord: Art not thou he, of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" Mr. Mede is of opinion, that Ezekiel alludes in this passage to *Isaiah xxvii. 1. with the two last verses of the foregoing chapter*; to *Jeremiah xxx. 23, 24*; to *Joel iii. 1. and the following verses*; and to *Micah v. 5, 6, 9, 15*. In all these references I certainly think Mr. Mede mistaken, because I believe that *the war of Gog and Magog* will take place at the *close* of the Millennium, whereas the events predicted in the passages to which he refers will come to pass immediately before the *commencement* of the Millennium. *Isaiah xxvii. 1.* relates to *the subversion of the Egyptian government*, at the period of *the restoration of Judah*, and during *the time of unexampled trouble* mentioned by Daniel *. *Jeremiah xxx. 23, 24.* relates to *the overthrow of the Antichristian confederacy* at the same era, that is to say, at *the end of the 1260 years*: and, *after* it is thus overthrown, the prophet foretells, in perfect accordance with *Isaiah†*, *the restoration of Ephraim or the kingdom of the*

* Compare *Isaiah xi. 10—16. xvii. xviii. xix. xxvi. 19, 20, 21. xxvii. 1, 6, 7, 12, 13. Dan. xi. 42, 43. xii. 1, 2, 7.*

† *Isaiah lxvi. 7—24.*

ten tribes. *Joel iii. 1.* likewise relates to the overthrow of the Antichristian confederacy. And *Micah v. 5, 6, 9, 15,* equally relates to the same event, describing the chief of the Roman Babylon, as he is elsewhere described by *Isaiah**, under the mystic name of the *Assyrian*. On the whole, since we undoubtedly find nothing in our present Hebrew Scriptures that at all resembles the remarkable prophecy of *Ezekiel* respecting *Gog and Magog*; whence Eichhorn naturally observed, that, as far as we can discern, this great piece is entirely new and peculiarly his own†: on the whole, I say, Abp. Newcome's opinion seems to me the most probable, that the *prophets of Israel*, alluded to by *Ezekiel*, are those, "whose predictions on this subject were never committed to writing, or are now lost‡." Yet I think we may discover a remote hint of the war of *Gog and Magog* in *Daniel vii. 12, 13, 14.* The prophet, having foretold the destruction of the great *Roman beast* in all his members and of his tyrannical little horn, in other words, of the *Antichristian confederacy of the beast, the false prophet, and the kings of the*

* *Isaiah xiv. 4, 25.*

+ "In many poems, as far as we can discern, he is really new. The great piece of *Gog and Magog* is his own." Eichhorn's *Introduct. to the Old Testament*, cited by Abp. Newcome, Pref. to *Ezekiel*, p. xxvii.

‡ Translation of *Ezekiel* in loc.

Latin

Latin earth, informs us concerning the rest of the beasts, namely the *Babylonian*, the *Medo-Persian*, and the *Macedonian*, that, although their dominion should be taken away, yet their lives should be prolonged for a season and a time; and he afterwards declares, that he beheld in the night visions the son of man coming in the clouds of heaven. How then can we understand the prolongation of the lives of these three beasts *after* the overthrow of the *Roman confederacy* by the Ancient of days, and *to* the period of a certain *subsequent* revelation of the Son of man, except that the future inhabitants of those three empires should be preserved *after* the destruction of *Antichrist*, and *during* the millennial reign of the saints, and that they should at length make their appearance upon the stage as a *second* grand Antichristian confederacy termed by *Ezekiel* and *St. John Gog and Magog*?

Still on a subject, so confessedly difficult and mysterious as that respecting which we are treating, the reader may continue to have his doubts, and may be disposed to ask; *Why may not Ezekiel's Gog and Magog be, not indeed the Turks, for that is plainly impossible, but the great Antichristian confederacy which will be destroyed at the era of the restoration of Judah? They have certainly many points of resemblance in common: they both invade Palestine from the north; they both attack the Jews; and they both perish partly supernaturally,*

turally, and partly by internal discord *. Why then may we not suppose them to be the same: and consequently that Mr. Mede is at least right in that part of his scheme, which makes the Gog and Magog of Ezekiel to be entirely different from the Gog and Magog of St. John?

To this I answer, that the two expeditions of Ezekiel's *Gog and Magog* and the *Antichristian confederacy* certainly resemble each other in these points, although even in these the resemblance is far from being perfect; for *Gog and Magog* invade Palestine, not merely from *the north*, but (as it appears from the description of their allies) from *the east, the south, and the west*, that is (in the language of St. John) from *the four quarters of the earth*; whereas the *Antichristian confederacy* invades Palestine *solely* from *the north*, and, after passing through it in the full tide of success, subjugates Egypt, Libya, and Ethiopia †. But, whatever partial resemblance there may be between the two expeditions, since they differ in the three grand points of *time*, of *persons*, and of *circumstances*, it is not easy to conceive how they can be identified—Their difference in *time* has already been shewn. The *Antichristian expedition* takes place during the restoration of *Judah*, and prior

* Compare *Ezek.* xxxviii. 21, 22. with *Zechar.* xii. 4, xiv. 3, 4, 12, 13.

† *Dan.* xi. 43.

to the restoration of *Israel*: the *Magogian* expedition takes place after the restoration both of *Judah* and *Israel*, after they have coalesced into one people, after they have been long securely dwelling in their own land under David their prince—Their difference in the persons, respectively engaged in each, is even yet more remarkable. The *Jews* begin to be restored at the close of the 1260 years; the power of the *Roman beast* and his little horn begins to be broken at the same period; the confederacy of the *Roman beast*, the false prophet, and the kings of the Latin earth, begins to be overthrown under the seventh vial, likewise at the same period; the infidel king, or the atheistic *Antichrist* of the last days, comes to his end also at the same period; the *Jews* themselves, as we have seen, understand the mystic *Edom*, which the Lord destroys at the time of their restoration, to mean the *Roman empire*: from all which we must unavoidably conclude, that the great confederacy, which is destined to be overthrown at the close of the 1260 years, and which is noticed more or less explicitly by almost every prophet who foretells the return of *Judah*, will be composed of powers situated within the limits of the ancient *Roman empire*. If then *Ezekiel's Gog and Magog* be the same as the *Antichristian confederacy*, we may expect to find both them and their allies described as being *Roman powers*, and as answering exactly to the ten-horned beast, the little horn or false prophet,

the infidel king, and his associated vassal kings. Not the least similarity however can be discovered between the persons who compose *the confederacy of Gog and Magog*, and those who compose *the confederacy of Antichrist*. On the contrary, as *the Antichristian confederacy* is plainly a *Roman one*; so *the Magogian confederacy* does not comprehend *a single Roman power*, but is entirely composed of the relics of *the three first empires*, which Daniel assures us should have their lives preserved after the destruction of *the Roman beast*, though their dominion or power of injuring the Church should be taken away. According to *Ezekiel*, *the confederacy of Gog* will consist of *Magog, Rosh, Mesech, Tubal, Persia, Cush, Phut, Gomer, and Togarmah*. Now let the reader consult the map which Bochart has prefixed to *the first book of his Sacred Geography*, and he will find every one of these nations seated within the limits of *the three first great empires*, although some of their colonies doubtless extended beyond them. In *Asia Minor* he will perceive *Gomer, Tubal, and Togarmah*; close to *Tubal* he will see *the Moschic hills*; a small distance further east he will find *Rosh* or *Rhos*; due north of *Rosh, Mesech, Gog and Magog*; in *Syria*, another colony of *Magog*; in the region of *Babylon* and in *Arabia, Chut or Cush**; and

* " Nos asserimus omnes Chusi filios, quos hic nominat
" Moses habitasse circa mare Persicum, praeter Nemrodum,
" quem

and in *Africa* immediately west of *Egypt*, *Phut*, *Peres* or *Persia*, which completes Ezekiel's catalogue, was itself the head of the second of the four great empires. Having thus ascertained the situation of these powers, let the reader next fix his eye upon *Palestine*, and imagine a joint invasion of it to take place from all these countries at once; and he will plainly see how exactly St. John's account tallies with Ezekiel's, that is to say, he will perceive that an invasion of *Palestine* jointly undertaken by the nations which Ezekiel enumerates would necessarily come from the four quarters of the earth, north, south, east, and west.

Since then the Antichristian confederacy is a Ro-

" quem Babylonem migrasse testatur Moses" (Bochart. Geog. Sacr. L. iv. C. 3.). In after ages the posterity of this patriarch astonishingly spread themselves. We find them in Colchis upon the Euxine; in Egypt; in Thrace, in Thessaly, and in Greece, the seat of the third great empire; in Babylon and in Persia, the two other great empires. (See Bryant's Annal. vol. iii. p. 443—601.). " *The land of Cush* in holy Writ (commonly, but " by mistake, rendered *Ethiopia*) is properly that district of " Arabia, where the sons of Cush first settled. But, as this " race multiplied exceedingly, and spread, not only into other " parts of Arabia, but eastward, round the head of the Per- " sian gulph, to the confines of Susiana; and westward, across " the Arabian gulph, into the region since called *Abyssinia*, " which extended along the coast from Ptolemais to Arsinoë, " and inland to the very sources of the Nile: *the land of Cush* " is often taken more largely for a great tract of country, not " only comprehending the whole of Arabia Felix, but having " for its eastern boundary the branch of the Tigris below the " town of Asia, and for its western boundary the Nile." Bp. Horsley's Letter on Isaiah xviii. p. 93.

man one, and since the Magogian confederacy is not a Roman one, they certainly cannot be the same. And, since the Magogian confederacy is composed of the relics of the three first empires, since the lives of those empires are to be preserved after the fall of the Roman empire, and since the confederacy itself is not to be formed till some time after the restoration of Israel; I know not what it can be except the confederacy, which St. John similarly terms Gog and Magog—The circum-*

* The discussion of this interesting prophecy serves to shew, that I was right in assigning the expedition, foretold in Dan. xi. 40—45, to *the infidel king*, and not (with Bp. Newton) to *the king of the North*. Since *that expedition* is contemporary with *the restoration of Judah at the close of the 1260 years* (Dan. xii. 1, 7.), it can only be an expedition undertaken by *some Roman power*, which shall then either be *the last head of the beast*, or at least *his most powerful horn*. Now *the wilful king* is allowed on all hands to be *a Roman power*, whether he be *the empire in general, the Pope, or Antichristian France*; whereas *the northern king* seems plainly not to be *a Roman power*. But the expedition during *the restoration of the Jews* is to be undertaken by *a Roman power*; and *the wilful king*, confessedly *a Roman power*, is at this very era engaged in hostilities with *the northern king*: hence it is plain, that, in order to avoid a palpable contradiction, we must ascribe the expedition in question, not to *the northern king*, but to *the wilful king*. Thus, what the concinnity of Daniel's prophecy evidently required, is proved by the instrumentality of another prophecy. *The only expedition into Palestine at the era of the restoration of the Jews is the Roman one: the expedition therefore, here predicted by Daniel, must undoubtedly be ascribed to the Antichristian Roman king, not to his northern antagonist.* See my *Dissert. on the 1260 years*, vol. i. p. 352—356. (2d Edit. p. 384—400.)

stantial difference between *the Antichristian* and *the Magogian confederacies* will close the argument. *The Antichristian confederacy* will at first prove successful, will overrun the whole of Palestine, will take Jerusalem, will conquer Egypt, and will reduce the Libyans and Cushim to some kind of subjection*. *The Magogian confederacy* will not be at all successful: at least Ezekiel does not give us the slightest hint that it will; and St. John, if it be allowed that he speaks of it, explicitly declares, that, although it will encamp around the beloved city, it shall not be able to take it, but shall be destroyed by fire from heaven. Of *the Antichristian confederacy* a third part will be spared and converted, and when scattered through all nations will be instrumental in bringing about *the restoration of Israel*†. Of *the Magogian confederacy* a sixth part only will be spared; for, although God will not even then forget to be merciful, yet the superior guilt of this last, as having the fate of its audacious precursor before its eyes, and therefore not being able to plead an equal degree of ignorance, will doubtless deserve a more severe punishment‡.

The

* Isaiah xi. 15. xix. 4. xxvii. 12. Dan. xi. 41—45. Zechar. x. 11. xiv. 2.

† Compare Zechar. xiii. 8. and Isaiah lxvi. 19.

‡ Ezek. xxxix. 2. It is proper however to observe, that the word *nww*, rendered by our translators *to leave a sixth part*, is rendered

The sum of the whole is this: since *the Magogian confederacy* of Ezekiel can neither be *the Ottoman empire*, nor *the Roman Antichristian confederacy*; since it does not commence its expedition till so long after the restoration both of *Judah* and *Israel*, that they have coalesced into one people, and are dwelling securely in their land; since therefore it must begin to act *after* the commencement of the Millennium; since we have every reason to believe, that it will not begin to act *during* the Millennium, so that one part of the Millennium should precede

rendered by the LXX as meaning *to lead*, by the Vulgate to *bring out*, and by the Targum to *seduce*. But in this case the difference will still be no less striking between the fate of the two confederacies; for of the one we are plainly taught that *a third part* shall be spared, whereas of the other we may infer that *all* will perish (See Ezek. xxxviii. 21, 22. xxxix. 4, 5, 9—16.). Buxtorf translates the word, *to drag with a six-pronged hook*, supposing it to allude to Chap. xxxviii. 4: and R. D. Kimchi, *to afflict with a six-fold punishment*, supposing it to allude to the six plagues mentioned in Chap. xxxviii. 22. The fact is, the word only occurs once in the whole Bible: hence we have this uncertainty of interpretation, and hence I did not think myself authorized in rejecting our present translation. Yet, when we recollect that the destruction of Gog is at the end of the Millennium, and immediately before the general day of judgment, I cannot refrain from thinking, that our translation (although I have retained it) is of all the others the least likely to be the right one. The most obvious derivation of נָסַע is nevertheless from סָע six: whence I much incline to think, that Buxtorf's interpretation is the best. Kimchi's seems too much laboured, and too far fetched. Abp. Newcome retains, as I have thought it most prudent to do, our common English version.

and

and the other succeed it; since consequently it will not begin to act till the *close* of the Millennium; since we find it composed of the relics of the *three first empires*, the lives of which Daniel declares shall be preserved *after* the overthrow of the *Roman beast*, and therefore *during* the Millennium, for there is no other period during which they *can* be preserved if they be preserved beyond the destruction of the *Roman beast*; since St. John predicts, that, at this very era, namely *the close of the Millennium*, when we may expect the expedition of Ezekiel's *Gog and Magog* to be undertaken, a similar expedition will be undertaken by a *confederacy* which he similarly terms *Gog and Magog*, and *that* too from the regions marked out by Ezekiel, *the four quarters of the earth*; and lastly, since both Ezekiel and St. John agree, that each expedition will totally fail of success, and that the respective *Gog and Magog* of each will be miraculously destroyed by fire from heaven: when the whole argument in short is considered in all its bearings, what conclusion can we arrive at, except that *the Gog and Magog* of Ezekiel are *the Gog and Magog* of St. John?

Having now sufficiently anticipated any objections that might have been made, so far as *Gog and Magog* are concerned, to my proposed interpretation of the present prophecy, I shall proceed to discuss it at large. And here I apprehend, the parallel prediction of St. John will be found of

essential use, inasmuch as it treats of the same events in precisely the same order. The only difference indeed between the two prophets is this: Ezekiel peculiarly directs our attention to *the children of Israel*, and connects *the history of their restoration* with *the successive confederacies of Antichrist and Gog and Magog*, the one previous to the commencement of the Millennium, the other at its close; whereas St. John, writing the prophetic history of the church in general, does not notice *the Jews* otherwise than as involved in that church, but simply gives us an account of the overthrow first of *the Roman Antichristian confederacy*, and afterwards of *the Magogian confederacy*.

I consider *the whole of Ezekiel from the 34th to the 39th chapter inclusive*, as one continued prophecy: for, if we attempt to divide these evidently connected chapters from each other, where shall we draw the line? where shall we say that the one prophecy ends, and that the other begins?

Ezekiel first notices *the dispersion of Israel* through the tyranny of their shepherds or rulers, who, after grinding their faces and treating them in all respects as a conquered and debased people, instead of ruling them with gentleness and consulting their political happiness, at length became instruments in the hand of God of dispersing them through all countries. From *these shepherds*, or (in literal exactness of speech) from their successors

cessors and representatives *the powers of the Roman empire in its last or broken form*, God, at the time of the end, will require his flock. He will set his face against these tyrannical shepherds, who have so long persecuted his scattered people, and will cause them to cease from feeding the flock. He will not suffer them to feed themselves any more, or to harrass, like their Roman predecessors, *the wretched Jews* with endless extortion and oppression: but he will deliver his flock from their mouth that they may be no more meat for them. As soon as the appointed period shall arrive, he will search his sheep, and bring them back into their own land from all the countries whither they have been dispersed. He will feed them in a good pasture upon the mountains of Israel, by the rivers, and in all the inhabited places: and will set up one shepherd over them, the mystical David, even Christ the Lord.

At this era however of *their first restoration*, or *the restoration of Judah*, the prophet notices a remarkable distinction in the flock, which will serve to explain an apparent contradictoriness of some prophecies to others. We are generally led to conclude, that *the Jews* will be converted *previous* to their restoration, but Zechariah undoubtedly speaks of their being converted *after it**. How then are we to reconcile this discrepancy? Ezekiel

* See Zechar. xii. 9—14.

teaches

teaches us, that at the time of *the restoration* God will judge between cattle and cattle, between *the rams* and *the he-goats*. He will make a marked distinction between *the fat cattle**; and between *the lean cattle*; between those that trample down the pastures and foul the waters, and between those who are constrained to eat what is trodden down and to drink what is fouled; between those that push with the shoulder and thrust with the horn, and between the weak who are scattered abroad by this unnatural cruelty of their fellows. Yet both these different descriptions of cattle are equally considered as *the flock*; and are placed in contradistinction to *the beasts of the earth*, or *the tyrannical Roman powers under the influence of Antichrist and the false prophet*. By *the goats* therefore we must obviously understand *certain unconverted Jews*; and by *the rams*, such as are converted. Now it manifestly appears from the tenor of the prophecy, that both *the rams* and *the*

* Abp. Newcome translates Chap. xxxiv. ver. 16. *I will keep the fat and the strong*, instead of *I will destroy the fat and the strong*; substituting *רָמִים* for the common reading *רָמָן*. This alteration appears to me very injudicious, for the prophet is plainly distinguishing between *the fat and the strong* and *the lean and the feeble*. Accordingly the distinction in question is afterwards pointed out again, and the reasons for making it are stated at large. See ver. 20. and ver. 17—23. But his grace's alteration entirely destroys the distinction; and, as it seems to me, materially injures, instead of improving, the sense of the passage.

goats

goats will equally return to Palestine; and that, when they have thus returned, there will be a bitter dissension between them, *the goats* labouring by all possible means to injure and expel *the rams*. It further appears from other prophecies, that *the rams* or *converted Jews* will be restored by the instrumentality of *the then prevailing protestant European maritime power*; and that *Antichrist and his host* will at that period invade Palestine, and occupy Jerusalem. Thus we learn, from comparing these several prophecies with each other, that *four different descriptions* of persons will then be collected together in Palestine: *the great maritime power*; *the converted Jews*; *the Anti-christian confederacy*; and *the unconverted Jews*. *The converted Jews* we know will be restored by the agency of *the maritime power*: and how are we to account for the appearance of *the unconverted Jews*, at the same time, in the same country, and in direct opposition to their *converted brethren*, except by supposing that they are in league with *Antichrist*, and have been brought back into their own land for political purposes by his instrumentality? In the dreadful conflict many of *the goats* will perish; for God hath declared, that he will destroy the fat and the strong: many also of *the rams* will be slain; for God hath taught us, that, although he will surely chasten his people in exact measure, yet he will not make a full end of them, *as he will of the nations their enemies*. But at length,

length, when the appointed time shall come, such *goats* as survive the slaughter of their fellows will perceive their error, and repent them of their sins. They will look upon him whom they have pierced, and mourn for him as one that mourneth for his only son *. They will acknowledge their fault to their *converted brethren*, and will be reconciled to them. And they will jointly form only one flock, under one shepherd, David their king.

Thus, so far as matters of this kind are capable of proof, the opinion of Bp. Horsley, or at least something very like his opinion, seems to be proved †. “ I have an unfashionable partiality,” says he in his letter to Mr. King, “ for the opinions “ of antiquity. I think there is ground in the “ prophecies for the notion of the early fathers, “ that Palestine is the stage, on which *Antichrist*, “ in the height of his impiety, will perish. I am “ much inclined too to assent to another opinion “ of the fathers; that *a small band of the Jews* “ *will join Antichrist, and be active instruments* “ *of his persecutions* ‡. And I agree with you,
“ that

* Zechar. xii. 10.

† Vide supra Comment on Proph. VII.

‡ The reader will find the various sentiments of the fathers, relative to *Antichrist*, collected together by Calmet in his Dictionary. Among other matters he mentions the supposition, “ that *the Jews* will be the first, who will declare for him, ac- “ knowledge his dominion, and enjoy the principal employ- “ ments in his government. He will win upon them by his de-
“ lusions,

" that it is not unlikely, that *this small part of the Jews* will be settled in Jerusalem, under the protection of *Antichrist*. But it is not to the settlement of *this apostate band*, that the prophecy of the 18th chapter of *Isaiah* relates.— " The people, brought as a present to Jehovah to mount Zion, will be brought thither in a converted state. The great body of the Jewish people will be converted previous to their restoration; and, being converted, will be assisted, by Christian nations of the uncircumcision, in settling themselves in their ancient seats. I agree with you, that some passages, in Zechariah in particular, make strongly for this notion of a previous settlement of worse than unconverted Jews. But I am not without hope, from the same passages, that the great body of the

" lusions, his caresses, and false miracles, and by all the appearances of goodness, piety, and clemency; so that this unhappy people will take him for the Messiah, and will flatter themselves with the expectation of seeing the kingdom of Israel restored, by his means, to its former splendor."

In my *Dissertation on the 1260 years*, I have conjectured that the primary revelation of *Antichrist* took place in the year 1789, when the French revolution commenced. It is somewhat remarkable, that Peter Dailly was of opinion, that, according to his observations, *Antichrist* must appear in *this very year* 1789; but I know not on what his observations were grounded (*Calmet's Dict. Vox Antichrist*). It is equally remarkable, that the present head of the *Antichristian faction* has recently been hailed by the *Jews of Frankfort* as their long expected *Messiah*.

" converted Jews returning will find those first
 " settlers, broken off from the *Antichristian faction*,
 " in a state of deep contrition, and ready to re-
 " ceive their brethren with open arms. So the
 " whole race shall be offered to Jehovah at mount
 " Zion, and not one of *Israel* shall be lost. And
 " so far, but no farther, I can admit an inchoate
 " restoration of the Jews, antecedent to their con-
 " version; and a settlement of a small body of
 " them, in the Holy Land, by the *Antichristian*
 " powers."

In some points of less moment I cannot quite agree with his Lordship, but I am persuaded that his opinion itself is perfectly well-founded. He seems to consider the destruction of Antichrist as being past, and the unconverted Jews as being penitent, at the time when their converted brethren arrive under the protection of the maritime power. Whereas Ezekiel leads us to conclude, that the goats will war upon the rams; and, not content with acquiring a settlement themselves, will do all in their power to prevent their return. He likewise inclines to believe, that only a small body of the Jews will be restored in their unbelieving state by Antichrist; and that by far the greatest part of them will be brought back by the maritime power in a believing state. But when we consider the almost exclusive influence which Antichristian France already exerts over the papal Roman empire; and when we further consider, that at the close of the

1260 years it will have succeeded in completely organizing a vast confederacy of *the whole of that empire** : we can scarcely suppose, that its power will be so limited as to extend only to a *small body of the Jews*. After the formation of *this tremendous confederacy*, it is not easy to conceive how *the protestant maritime power* will be able to take under its protection any *Jews* excepting such as are out of the reach of *the confederacy*; those, for instance, who will then be scattered throughout Britain, Sweden, the maritime parts of Russia, America, Africa, and the coasts of Asia. Those therefore, who are within the reach of *the confederacy*, that is to say, those who are scattered through *the papal Roman empire*, can hardly be thought to constitute only a *small body*; unless some very remarkable emigration of *the Jews* from popish into protestant countries should previously take place. This opinion seems to be confirmed by what Zechariah says, on the subject. He represents *the Jews*, who will be converted after their return, as constituting *a very large body of men*; so large indeed, that, were we not prevented

* See Joel iii. 2. Zechar. xii. 2. Dan. ii. 34, 35, 44, 45.—vii. 11. Rev. xvi. 14.—xix. 18, 19, 20. The general expression of *the beast, the false prophet, and the kings of the earth*, that is the *Latin earth or habitable world* (*oikoumēnē*) as the Romans were wont to term their extensive dominions, certainly teaches us, that *the confederacy* will comprehend *the whole empire of the revivified beast, or the whole papal Roman empire*.

by the explicit declarations of other prophecies, we should be in danger of fancying, as some actually have fancied, that *the general conversion of the whole house of Judah* would succeed their restoration. What proportion indeed *the converted Jews restored by the maritime power* will bear to *the unconverted Jews restored by Antichrist*, it is impossible, and therefore it would be absurd, to attempt to determine: but we may venture to say, arguing at least from probabilities, that *a very large body* will be brought back by each; and that *the goats, or unconverted Jews, will attempt, in conjunction with the armies of Antichrist, to prevent the return of the rams, or the unconverted Jews.*

The prophet having foretold *the restoration of Judah* partly in a converted and partly in an unconverted state, is now directed to set his face against *Edom* and *mount Seir*, as he had been commanded in the beginning of his prediction to set his face against *the tyrannical shepherds* who had scattered and oppressed God's flock. We have already seen, that *Edom* is used as a type of *the Roman empire*; and, from his immediate connection in the present instance with *the restoration of Judah*, we are obliged to conclude that he typifies *that empire* here also. *Edom* then is the same as *the shepherds*; who scattered *the Jews* while Pagan, and who will be destroyed in the act of fighting against them while papal. Against this *Roman Edom* God will stretch out his hand, and will make him a desolation and a desolation; because he has had

had a perpetual hatred against the *children of Israel*, and has shed their blood by the force of the sword, in the time of their iniquity in the end, or during the period of their last (that is, their present) apostasy and dispersion. *The Jews* indeed were evidently objects of the divine wrath; they were scattered throughout all countries; and were a proverb and a by-word among the nations: but that circumstance afforded no warrant for the atrocities of popish persecutors, nor did the wickedness of *Judah* exculpate *them* from blood-guiltiness. *Edom* therefore is prepared for blood. Since, in every period of his history from his first rise to the formation of his last *Antichristian confederacy*, he hath not hated blood, even blood shall pursue him*. In the pride of his political speculations

he.

* Behold *Edom* in his pagan days of conquest and ambitious affectation of universal empire. "After this I saw in the night-visions, and behold, a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it"—View him next while under the influence of *his little apostate horn*. "It was given unto him to make war with the saints, and to overcome them"—Consider *the adulterous church*, for whose polluted communion he exchanged his ancient pagan abominations, and to whom he hath ever lent himself an indefatigable tool of persecution. "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—See him lastly, under the united influence of *Antichrist* and *the false prophet*, introducing, as yet unsated with slaughter, new scenes of havock, blood, and desolation.

he had said, *The land of these two nations Israel and Judah shall be mine : I will possess it : I will make it a province of my empire, conveniently subservient from its central situation, to my future schemes of yet more extensive aggrandisement.* Thus he : whereas the Lord was there. The Lord, who hath heard all his contemptuous speeches against *Israel*, and all his words which he hath multiplied even against the Lord, will suddenly go forth in his great wrath to judge him. As he rejoiced at the desolation of *Jacob*, so shall he become a desolation of desolations while the whole earth rejoiceth.

The fall of Edom shall be the rise of the house of Israel. They, who had long been scattered through all the lands, monuments of God's vengeance ; they, who had profaned his holy name by

His leader, the infidel king, " shall go forth with great fury to " destroy, and with a bitter religious anathema to devote many " to utter destruction. He shall plant the curtains of his " pavilion between the seas in the glorious holy mountain : and " the city shall be taken, and the houses rifled, and the " women ravished. And I saw the beast," and the false prophet, " and the kings of the earth, and their armies, gathered " together to make war against him that sat on the earth, and " against his army."

After such multiplied deeds of violence and bloodshed, can we wonder, that vengeance, however slow-footed, should at length overtake him? " He, that killeth with the sword, must " be killed with the sword." *Edom* hath not hated blood, therefore blood shall pursue him.

calling

calling themselves *his people*, when they were manifestly rejected of him: shall now be restored, though not for their own sakes; and shall be admitted into a new and spiritual covenant with the Lord. *Judah* and *Israel* shall both be brought back; but *the house of Judah* first. Although they have so long been politically and nationally dead, that they may be compared, not merely to *putrid corpses*, but to *dry bones*: yet they shall assuredly rise again, bone to his bone; shall resume their rank among the nations; and shall become, in the highest sense of the words, God's own people, a peculiar people zealous of good works, a people constantly living under the gracious influences of the Holy Spirit. *Judah* and *Israel* however shall be no longer, as formerly, *two kingdoms*. As *the two sticks* became *one* in the hand of Ezekiel; so shall *the two kindred nations* become *one* in the hand of the Lord. And, as *the literal David* reigned first over *Judah* separately, and afterwards over *Judah and Israel* jointly *; so shall *the mystical David* first reign over *the House of Judah* for a short time separately, and afterwards over *Judah and Israel* now for ever united. When *Judah* is restored and converted; and when *the confederacy of Antichrist* is broken; “then shall “ come all the tribes of *Israel* unto *David*, and “ shall speak, saying; Thou wast he that leddest

* 2 Sam. v. 5.

H 4

“ out

" out and broughtest in Israel; thou shalt henceforth therefore feed the Lord's people; thou shalt be a captain over Israel; thou art the anointed king, the Messiah of God *." With this *united kingdom* the Lord will make an everlasting covenant of peace. He will establish them, and set his sanctuary in the midst of them for evermore. He will be their God, and they shall be his people.

We have seen *the restoration of Judah* partly in a converted and partly in an unconverted state, *the destruction of the mystic Edom or the Roman Antichristian faction*, *the political resurrection of Judah and Israel* after their long national extinction, *their coalition into one people* under one king the Messiah, and *their unexampled prosperity and happiness* in the land of their fathers while living in covenant with God and beholding his sanctuary in the midst of them: we have seen, in short, *the commencement of that season of blessedness*, which is usually denominated *the Millennium*. The prophet now directs our attention to *a new enemy* of the Church, whom he styles *Gog and Magog*. That this *new enemy* cannot be the same as *Edom or the Roman confederacy*, is plain, both from the time when he makes his appearance, namely at some indefinite period *after the commencement of the Millennium*; from the countries

* 2 Sam. v. 1, 2, 8.

whence

whence he draws his forces, which are *without* the limits of *the papal Roman empire*; and from various circumstances in his prophetic history, which do not accord with the prophetic history of *the Roman Antichristian confederacy* as elsewhere detailed: to all which may be added the improbability, that Ezekiel, after he has described the downfall of *that confederacy* under the mystic name of *Edom* exactly at the era where other predictions had taught us to look for it, the era of *the restoration of Judah*; should now afresh describe its downfall under a different mystical name not used by any one of the ancient prophets, and *that* too at an era where no other predictions had taught us to look for it, an *era posterior to the restoration of the house of Israel, and the commencement of the Millennium.* Ezekiel only teaches us, that the expedition of *Gog and Magog* should be undertaken, when *the united Jews and Israelites* were dwelling in careless security under David their king in their own land, when they had spread themselves through all the unwalled villages, when they had become rich in cattle and goods, and when living under the immediate protection of heaven they little expected any assault from man; in other words, that it should be undertaken at some indefinite period *after the commencement of the Millennium:* but St. John is more explicit; he fixes this period to *a thousand years*, either natural or prophetic, after

the season of great blessedness has commenced. The confederacy however of Gog and Magog will be even less successful than that of Antichrist. While these apostates surround the beloved city, fire from heaven will descend upon them; God will rain upon them an overflowing rain, a rain of hail-stones fire and brimstone; and, agitated with the madness of terror, those, who escape the devastating tempest, will turn every man his sword against his brother. Yet even of these incorrigible offenders will God mercifully spare *the sixth part* *, as he had already spared *the third part* of the *Antichristian confederacy*. Thus magnifying his great name, will the Lord shew to all nations, that, as he scattered *the children of Israel* for their sins, so, after he has restored them at once to their own land and to the privileges of his covenant, he will cause them to dwell in confident security, and will suffer none to make them afraid.

Thus, it appears, that Ezekiel arranges the events which are to take place during *the latter*

* I have already stated the uncertain meaning of the word *now*; and have observed, that, however it be translated, the present argument will not be at all affected. Whether *Gog and Magog* be totally destroyed, or whether *a sixth part* be left, there will be no correspondence between *their* fate and that of the *Antichristian confederacy*; of which *Isaiah* teaches us that a considerable number shall be spared, while *Zechariah* more definitely limits that number to *a third part* of the whole. See *Isaiah* lxi. 19. and *Zechar.* xiii. 8.

days,

*days**, in the following order : 1. The restoration of *Judah* partly in a converted and partly in an unconverted state, and the contemporary war between the two parties supported by their several allies *the maritime nation and Antichrist*; 2. The destruction of *Antichrist and his Roman colleagues* under the general mystic name of *Edom*, and the Lord's vindication of himself for restoring so stubborn a race as that of *the Jews*; 3. The national resurrection of *Judah and Israel* to which the overgrown power of *Antichrist* was the only impediment, and their everlasting union under the mystic David their prince; 4. The commencement of the Millennium season of blessedness and tranquillity; 5. The destruction of *Gog and Magog*.

Precisely the same order is observed by St John, with this only difference, that, treating of *the Church at large*, he does not particularly notice *the restoration of Israel*, but contents himself with only obscurely intimating that *the exhaustion of the symbolical Euphrates, or the overthrow of the Ottoman empire*, should prepare a way for *the kings from the east*: 1. The gathering together of

* *The latter days, or the end of the days*, denotes in the Old Testament that portion of time, which begins at the termination of the great Apostacy of 1260 years, and which expires at the end of the Millennium and at the consummation of all things. See the meaning of this phrase discussed in my *Dissert. on the 1260 years*, Chap. iii.

the

the Antichristian confederacy to Megiddo in the land of Palestine, the country which extends 1600 furlongs, the region between the two seas; 2. Its overthrow in that country by the miraculous intervention of the personal Word of God; 3. The first resurrection, either literal or symbolical, of the saints, and their reign with Christ during the period of the Millennium; 4. The expedition and destruction of Gog and Magog.*

It is impossible to avoid being struck with the exact correspondence between Ezekiel and St. John, in the order of their respective details. If then the arguments, which I have already adduced, be well-founded; and if this correspondence be allowed to exist: we must come to the conclusion, that *the Gog and Magog* of Ezekiel are the same as *the Gog and Magog* of St. John; and consequently that their *expedition* will take place, not *before the commencement*, but *at the end of the Millennium.*

* See my *Dissert. on the 1260 years*, Vol. I. p. 56. Note *
(2d Edit.)

PROPHECY XXVI.

Descriptive character of the powers that will compose the Antichristian confederacy—The progress of Antichrist to Palestine—His overthrow there—The restoration of Judah during a time of great trouble at the close of the 1260 years.

Dan. ii. 40. The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and, as iron that breaketh all these, shall it break in pieces and bruise. 41. And, whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. 42. And, as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. 43. And, whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever:

ever: 45. Forasmuch as thou sawest— 34.—till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone, that smote the image, became a great mountain, and filled the whole earth.

vii. 7. After this I saw in the night-visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that went before it; and it had ten horns. 8. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn there were eyes like the eyes of a man, and a mouth speaking great things. 9. I beheld, till the thrones were set, and the ancient of days did sit:— 10.—the judgment was set, and the books were opened. 11. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame—23. The fourth beast shall be the fourth kingdom upon earth,

earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise behind them, and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words by the side of the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of a time. 26. But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. 27. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Rev. xiii. 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his heads the name of blasphemy—3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast—5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to practise forty and two months. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and

and his tabernacle, and them that dwell in heaven. 7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations—10. He, that leadeth into captivity, shall go into captivity: he, that killeth with the sword, must be killed with the sword.

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, that he may make fire come down from heaven on the earth in the sight of men. 14. And he deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image for the beast, which had the wound by a sword, and did live. 15. And he had power to give life unto the beast's image, that the beast's image should both speak, and cause that as many as would not worship the beast's image should be killed. 16. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17. And that no man might buy or sell; save he that had the mark, or the name of the beast, or the number of his name. 18. Here is wisdom.

Let

Let him that hath understanding count the number of the beast. For it is the number of a man. And his number is 666.

xvii. 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore, that sitteth upon many waters: 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornications. 3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast full of names of blasphemy, having seven heads and ten horns. 4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: 5. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and, when I saw her, I wondered with great admiration. 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8. The beast, that thou sawest, was, and is not; and shall ascend out of the abyss, and go into perdition: and they

that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9. And here is the mind which bath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10. And they are seven kings : five are fallen, and one is, and the other is not yet come ; and, when he cometh, he must continue a short space. 11. And the beast, that was, and is not, even he is that eighth *king*, and *yet* is of the seven ; and he goeth into perdition. 12. And the ten horns, which thou sawest, are ten kings, which have received no kingdom as yet ; but receive power as kings in one season with the beast. 13. These have one mind, and shall give their power and strength unto the beast. 14. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings ; and they that are with him are called, and faithful and chosen. 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues. 16. And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire : 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18. And the woman,

woman which thou sawest, is that great city which reigneth over the kings of the earth.

Dan. xi. 36. And (after the second persecution of the men of understanding, or the era of the Reformation) a king shall do according to his will; and he shall exalt himself, and magnify himself above every god; and shall speak marvellous things against the God of gods; and shall prosper till the indignation be accomplished: for that, that is determined, shall be done. 37. Neither shall he regard the God of his fathers, nor *him who is the desire of women*, nor regard any god: for he shall magnify himself above them all. 38. Yet, when he is established *in power*, he shall honour tutelary gods together with a god; even, together with a god whom his fathers knew not, he shall honour them with gold, and silver, and precious stones, and pleasant things: 39. And he shall practise *prosperously*. Unto the upholders of his tutelary gods, together with the foreign god whom he shall acknowledge, he shall multiply glory: and he shall cause them to rule over many; and he shall divide the land *among them, selling it for a price*.

40. And at the time of the end a king of the south shall butt at him: and a king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships. Yet he shall enter into the countries, and shall overflow, and pass over. 41. He shall enter also

into the glorious land ; and many countries shall be overthrown : but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. 42. He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape ; 43. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt : and the Libyans and the Ethiopians shall be at his steps. 44. But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and to devote many to utter destruction under the pretext of religion. 45. And he shall plant the curtains of his pavilion between the seas in the glorious holy mountain : yet he shall come to his end, and none shall help him.

xii. 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. 2. And many that sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame and everlasting contempt. 3. And they that be wise shall shine, as the brightness of the firmament ; and they that turn many unto righteousness, as the stars for ever and ever. 4. But thou, O Daniel, shut up the words, and seal the book, unto the time of the end ; many shall

shall run to and fro, and knowledge shall be increased.

5. Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6. And it was said to the man clothed in linen, which was above the waters of the river, Until how long shall be the end of the wonders? 7. And I heard the man clothed in linen, which was above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever, that it shall be until a time, and times, and a half; and, when he shall have finished to scatter the power of the holy people, all these *wonders* shall be finished *. 8. And I heard, but I understood not †. Then said I, O my Lord, what is the end of these things?

* *And, when he shall have finished to scatter the power of the holy people, all these wonders shall be finished.]* Mr. Wintle translates this passage, *And, after the accomplishment of the dispersions of the holy people, all these things shall be fulfilled.* For his reasons, which are founded on a slight alteration of the text, see his note in loc. The sense according to either translation will be the same, though Mr. Wintle's, if his alteration be allowable, is more clear. He understands the passage in the same manner that I do; namely, that the *Jews* will begin to be restored at the close of the 1260 years. See Mr. Lowth in loc.

+ *I heard, but I understood not.]* "I did not understand "what time was allotted for bringing to pass this event, namely "the restoration of the Jewish nation." Mr. Lowth in loc.

9. And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. 10. Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand. 11. And from the time of the taking away of the daily sacrifice even by the setting up of the abomination that maketh desolate, *there shall be computed* a thousand two hundred and ninety days. 12. Blessed is he, that waiteth, and cometh to a thousand three hundred and five and thirty days. 13. But go thou thy way until the end : for thou shalt rest, and stand in thy lot, at the end of the days.

Rev. xvi. 12. And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that a way might be prepared for the kings who are from the rising of the sun. 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of demons working signs, to go out to the kings of the earth even of the whole habitable world *, to gather them together to the war of that great day of God Almighty. 15. Behold, I come as a thief,

* *The whole habitable world*] That is, *the Roman empire*, which was wont to be styled ἡλη or πασα η οικουμενη. See Parkhurst's Greek Lex. o x οικουμενη, and Mede's Daniel's Weeks, ver. 26. p. 705.

Blessed

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together* into a place called in the Hebrew tongue Armageddon (or the cursing to utter destruction at Megiddo.)

17. And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. 19. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20. And every island fled away, and the mountains were not found. 21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great.

xviii. 1. And after these things I saw another

* *He gathered them together.*] Or, as the passage might perhaps be more properly translated, *they*, that is the unclean spirits, *gathered them together*. According to a well known rule of the Greek grammar, "the verb singular *συνγάγει*, agrees with the neuter plural *αὐτῶν περιβόλοι*, whose office it was "to collect the kings (ver. 14.) This is observed by Daubuz." Archdeacon Woodhouse's *Apocalypse translated*, p. 410.

angel come down from heaven, having great power; and the earth was lightened with his glory. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen ; and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 4. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5. For her sins have reached unto heaven, and God hath remembered her iniquities. 6. Reward her even as she rewarded you, and double unto her double according to her works ; in the cup which she hath filled fill to her double. 7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8. Therefore shall her plagues come in one day, death and mourning and famine : and she shall be utterly burned with fire : for strong is the Lord God who judgeth her, 9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning ; 10. Standing afar off for the fear

of

of her torment, saying, Alas, alas, that great city Babylon, that mighty city ! for in one hour is thy judgment come. 11. And the merchants of the earth shall weep and mourn over her ; for no man buyeth her merchandise any more. 12. The merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble. 13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat ; and beasts, and sheep, and horses, and chariots, and slaves, and souls of men—21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all—23. For thy merchants were the great men of the earth : for by thy sorceries were all nations deceived. 24. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

xiv. 17. And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18. And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe. 19. And the angel thrust in his sickle into the

the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20. And the winepress was trodden without the city; and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

xix. 11. And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and true; and in righteousness he doth judge, and make war. 12. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no man knew but he himself: 13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. 15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. 16. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. 17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and

the flesh of all, free and bond, small and great: 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image: these both were cast alive into a lake of fire burning with brimstone. 21. And the remnant were slain with the sword of him that sat upon the horse, which proceeded out of his mouth: and all the fowls were filled with their flesh.

xx. 1. And I saw an angel come down from heaven, having the key of the abyss, and a great chain in his hand. 2. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, 3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands: and they lived, and reigned with Christ a thousand years. 5. But the rest of

the

the dead lived not again until the thousand years were finished. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And, when the thousand years are expired, Satan shall be loosed out of his prison; 8. And shall go to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12. And I saw the dead, both small and great, stand before God; and the books were opened—

xxi. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2. And I John saw the holy city new Jerusalem, coming down from

from God out of heaven, prepared as a bride adorned for her husband.

Dan. vii. 12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time. 13. I saw in the night-visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. 14. And there was given him dominion and glory and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

COMMENTARY.

Nearly every prophecy, that treats of *the restoration of the Jews*, treats likewise of *the contemporary overthrow of some great and impious combination of God's enemies*: yet, were it not for the predictions of Daniel and St. John, we never could have learnt, previous to the event, either *who those enemies of God are*, or *at what era the restoration of the Jews would take place*. Hence they are peculiarly valuable and curious; and hence, from their near relation to each other, I have thought it best to arrange them together, considering them as forming jointly only one grand prophecy in nature and style perfectly distinct from all other prophecies.

It

It would be superfluous for me here to enter into a full examination of them, inasmuch as I have already discussed them at large in another work*. I shall therefore only briefly observe, that we learn from them, that *the confederacy of God's enemies*, about to be destroyed at *the time of the return of Judah*, will consist of *the ten-horned beast under his last head*; *an infidel power*, which should spring up after the era of the reformation, and which at *the time of the end* should be so powerful as to take the lead in *the confederacy*, thence warranting the conjecture, a conjecture which recent events have proved to be just, that sooner or later it would become identified with *the last head of the beast*; *an ecclesiastical power*, which is represented under the various symbols of *a little horn*, *a two-horned lamb-like beast*, and *a harlot*, and which is sometimes styled *a false prophet*, and is sometimes considered as *the spiritual part of the great mystical city Babylon*; and lastly *certain kings of the earth*, who are apparently in a state of vassalage to these main promoters of *the confederacy*. All these are said to come to their end, and to be destroyed, after the expiration of a certain period, which contains 1260 years. And we further learn, by comparing prophecy with prophecy, that they will be destroyed in *Palestine*:

* See *A Dissertation on the Prophecies relative to the 1260 years.*

that

that is to say, in some region, which extends 1600 furlongs, as *Palestine* does ; in some region situate between two seas, as *Palestine* is ; in the neighbourhood of the glorious holy mountain, or mount Zion ; and in the more immediate neighbourhood of Megiddo, which is a town of *Palestine*. Now, at the close likewise of this self-same period of 1260 years, we are taught by Daniel, that *the Jews* are to be restored. Whence it is evident, since *the restoration of the Jews* is declared to be contemporary with *the overthrow of the confederacy* thus particularly described by Daniel and St. John, that *the confederacy*, which *they* describe, is the same as that which all the other prophets represent as being similarly overthrown in the very same country and at the very same era. Nor is this all : in order, as it were, to preclude the possibility of error, Daniel and St. John at once describe *the confederacy* of which *they* treat, as being overthrown by some divine interposition ; and depict its overthrow by the same imagery, as that used by the other prophets who treat of the subject. *A stone*, cut out without hands, smites *the gigantic image* upon his feet ; *the ten-horned beast* and *his little horn* are supernaturally destroyed ; *the infidel king* comes to his end, apparently by no mere human instrumentality ; and *the ten-horned beast under his last head*, together with his associates *the false prophet* and *the kings of the earth*, are routed in a conflict with the victorious Word of God. So again :

again: does Isaiah represent *a mighty conqueror* as treading the wine-press, and as sprinkled with the blood of his enemies? so likewise does St. John*. Does Joel, in a similar manner, exhibit that last dreadful slaughter under the image of *a vintage*? so likewise does St. John†. Does Ezekiel symbolize *one of the members of the confederacy by an opulent and corrupt trading city*? so likewise does St. John‡.

Who are *the enemies*, thus hieroglyphically exhibited to us by Daniel and St. John, it is perhaps not very difficult at the present day to determine. *The ten toes of the image*, and *the fourth beast after he has put forth his ten horns*, can only mean *the Roman empire in its last or divided state*; and we may add from St. John, *the Roman empire under its last or septimo-octave head*, by which I think we must necessarily understand *the Patricio-Carolingian emperorship*. *The little horn, the false prophet, the two-horned beast, the harlot, and the spiritual city Babylon*, are alike *the ecclesiastical empire of the Pope, or the adulterous church of Rome*. *The infidel tyrant*, who was to spring up after the Reformation, I scruple not asserting to be *France*, whether democratical or imperial. And *the kings of the earth and the whole world* are,

* Isaiah lxiii. Rev. xix. 11—21.

† Joel iii. 13. Rev. xiv. 17—20.

‡ Ezek. xxvii. xxviii. Rev. xviii.

according

according to the phraseology both of the Apocalypse and of the Roman writers themselves, the kings of the bestial empire, which was wont to be styled *Ecumene*, or *the world*. But, since these are *the enemies* who (we are taught by Daniel and St. John) will compose *the confederacy about to be destroyed at the era of the restoration of Judah*, they must likewise be *the enemies* who compose *the confederacy which (all the other prophets teach us) will be destroyed at the same era*.

It is interesting to turn from prophecy to facts. We may now behold with our own eyes *the rudiments of that confederacy*, which (as we learn from St. John) will begin to be gathered to the place of its destruction at some indefinite period after *the Ottoman empire* shall have been subverted; the subversion of which may *seem* indeed to further its views, but will *in reality* be overruled by God's providence so as only to prepare a way for *the kings from the east*. The disastrous catastrophe of Austerlitz has made the ruler of France, the master of papal Europe; and, *effectively* at least, *the representative of Charlemagne*, and therefore *the last head of the Roman beast*. This ancient title of *Emperor of the Romans* seems to be tacitly resigned by the sovereign of Austria* : and

* At least no mention is made of this title in his treaty with France, and even that of *Germany* seems to be nearly dropped, the French studiously terming him only *Emperor of Austria*, and himself

and we shall probably soon learn, whether *the last head* will nominally, as well as effectively, be identified with *the infidel king*. Rumours of the speedy downfall of *Turkey* are afloat: and we see a *conspiracy of vassal kings*, rapidly forming under the influence of their acknowledged and undoubted head, *the French emperor*. *The Roman beast*, who in every period of his existence has been dreadful and terrible and strong exceedingly, who with his iron teeth has devoured the whole earth and stamped the residue with his feet*, seems now, as the era of his dissolution approaches, to arise and go forth with ten-fold fury. Nor can we wonder at this circumstance, since *his last head* may at present be considered as identified with *the adolescent Antichrist*. Such is the prospect of Europe at the moment that I am now writing †: and how

himself apparently acquiescing in it. It is observable, that by the 5th article of this treaty *the French emperor* is acknowledged to be *king of Italy*; and who shall deny, that he is also, like Charlemagne, *sovereign of Rome*? March 1806.

Since this was written, *the Germanic constitution* has been formally dissolved, and its chief has solemnly renounced his title of *Roman emperor*. Sept. 1806.

* Dan. vii, 23.

† March 6, 1806. "I fear I see too clearly," said Bp. Horsley in the year 1799, "the rise, instead of the fall, of the "Antichrist of the West. Or rather, I fear, I see him rapidly "advancing to full stature and ripe age." (Letter on Isaiah xviii.) How marvellous hath been his growth in these last seven years! Do we even yet behold his full adolescence?

accurately,

accurately, how wonderfully, does it accord with prophecy! From the past, and from the present, we may anticipate the future. Whenever *the Ottoman empire* falls, we shall then definitively know our place in the Apocalypse; and the strong light of almost absolute certainty will be thrown upon *the third woe, and the six first vials.*

Although these prophecies have already been discussed at large, so far as the principal actors in them are concerned, yet they contain some matters more immediately connected with *the restoration of the Jews* which have not received quite so full an examination. These shall now be noticed in their order.

The succession of events, detailed in the joint prediction of Daniel and St. John, is as follows. At the pouring out of *the sixth vial, the Ottoman empire*, symbolized as under *the sixth trumpet* by *the waters of its principal river the Euphrates*, is overthrown; and prepares by its subversion a way for *the kings from the east*. These kings I cannot but consider as being *the Jews*, or perhaps to speak more accurately *the ten tribes* dispersed through the east and lost in the ancient Assyrian empire. Such an interpretation best accords with other parallel prophecies, which concur in representing a very considerable body of *the Israelites* as being brought out of the east and out of the north. The fall of *the Ottoman empire* however only *prepares a way for them*: no intimation is given,

given, that they then *set out* on their expedition; which exactly accords with what we are taught respecting the period, when we may expect *the return of Judah and Israel*. The restoration even of *Judah*, which will first take place, will not commence till *the 1260 years* shall have expired: and *the Ottoman empire* falls previous to the gathering together of *the confederacy* to the great battle of the Lord, which will be contemporary with *the restoration of Judah*.

After the downfall of *Turkey*, the imperceptible agency of three unclean spirits will begin to assemble *the Latin kings* to the last war of *Armageddon*. We may conclude from the language of the prophet, that *the confederacy* itself will in some measure be *already* formed at this era; for the impure spirits are represented, as not so much *forming* the confederacy, as directing its efforts *after* its formation to a scheme of conquest which will terminate only in its own destruction. I have already observed, that, when we consider the point to which we now seem to be arrived in the *Apocalypse*, we can scarcely doubt that we behold the rudiments of *this confederacy* rapidly acquiring form and stability; and that, whenever *the Turkish empire* is overthrown, there will then be no doubt at all.

At the pouring out of *the last vial* *the 1260 years* apparently expire, and *the restoration of Judah* commences. To this period therefore we must

must ascribe the expedition of *the wilful king**; and at this same period *the stone* begins to smite *the*

* There is some reason for believing, that, during the effusion of *the seventh vial* and the contemporaneous expedition of *Antichrist* into Palestine, the sins of *the papal empire*, then left in a manner defenceless, will be severely punished by the desolating invasion of a great northern nation. In the language of symbols, *a storm of hail* denotes *a hostile invasion from the north*, the region where the natural hail is generated. Accordingly it is used by St. John, in his description of the effects produced by *the first trumpet*, to typify *the irruption of the northern tribes into the Roman empire*. Now it is worthy of note, that another *hail-storm* is to be one of the plagues produced by *the seventh vial*; and it is equally worthy of note, that some great *northern king* is said by Daniel to be engaged in hostilities with *Antichrist* at this very period. The necessary conclusion seems to be, if I be right in supposing *the northern king* to be *Russia*, that *the hail-storm of the seventh vial* means *some dreadful invasion of the papal Roman empire by Russia and her northern allies* during the time that *Antichrist* is engaged in prosecuting his conquests in Palestine and Egypt. This conjecture is founded upon Mr. Butt's paraphrase of Rev. xvi. 17, 18, 19, 20, 21; which the reader may compare with the text.

" 17. And the last minister poured out his vial upon the " spiritual power of mystical Babylon, and there came a great " voice from the established church from the throne, saying, " The mystery of God is finished, Antichrist is crucified. 18. " And there were thanksgivings, and languages, and the thunder of preachers, and flashes of light; and there was a " great revolution, such as never was from the time that men " were upon the earth (Comp. Dan. xii. 1.). 19. And the " great nation and empire was divided into three portions, and " the communities of the Christian Gentiles were revolutionized, " and catholic Babylon came in remembrance before God to

the image upon his feet, and the Ancient of days to sit in judgment upon the Roman beast and his tyrannical little horn. It is observable that *the stone smites the image upon his feet and his ten toes, previous to his other members being smitten.* This exactly accords with what Daniel says relative to the fate of *the four beasts.* *The Roman empire* is to be *first destroyed, and that in its divided form:* the lives of the other *three beasts* are to be preserved for a season and a time. And both these prophecies equally accord with the Apocalypse. After the destruction of *the Roman beast under his last head* and the downfall of his *false prophet or harlot-church,* and after *the thousand years* have

“ give unto her the cup of crucifixion and extreme wrath.” “ 20. And every little state was revolutionized, and the kingdoms were levelled, the foundations of the great city annihilated. “ 21. And great northern armies are caused to descend by the church and fall upon citizens; and the citizens blasphemed God for the plague of the northern armies, for it was inexpressibly heavy and dreadful.” Butt’s third part of notes on the Revelation, ‘p. 24.

I am no way singular in supposing, that the effusion of the seventh vial synchronizes with the expedition of Antichrist into Palestine and the contemporary restoration of the Jews. Commenting on Dan. xii. 1, Mr. Lowth observes, “ that the Scriptures speak of the extraordinary appearances of God’s kingdom, as ushered in by great tribulations (See Isaiah xxvi. 20, 21. Jer. xxx. 7. Matt. xxiv. 21.). This some learned men suppose to relate to the times of the last vial (Rev. xvi. 18.), when there was a great earthquake, saith the text, such as was not since men were upon the earth.”

expired,

expired, then at length perish *Gog and Magog*; whose seats, together with those of their associates, are, as we find from Ezekiel, within the limits of *the three first empires*. I am much inclined to think, that *the season and the time*, during which the lives of *the three beasts* were to be preserved, is only another mode of expressing *the thousand years* mentioned by St. John. As *a day* in the prophetic language is *a year*, so *a great time or year of the Lord* was thought by the Jews to comprehend *a thousand years*; and this *great time* they were wont to style *the great day of judgment*, shewing thereby that *days, and years, and millenaries*, are equal in the sight of God *. At any rate *the time*, during which the lives of *the three beasts* were to be preserved, undoubtedly coincides with *the thousand years*; whence we are naturally led to conclude, that Daniel did not mean *an indefinite time*, but *a time or year* of some description or another. It cannot however be *a time of 360 years*, because it coincides with *the Millennium*; therefore it must be *a great time or year of 1000 years*.

The whole war, which terminates with the battle of Armageddon, is both minutely and geographically detailed by Daniel. *The confederacy* under its leader *the infidel king* will, at the time of the

* The reader will find some very curious remarks on this subject by Mr. Mede in his Works, B. v. C. 3.

end or the close of the 1260 years, be opposed by a king of the north and a king of the south; yet, in spite of their efforts, it will succeed in overflowing many countries, and in conquering Palestine, Egypt, Libya, and the land of Cush. In the midst of these victories its chief will be disturbed by some untoward tidings out of the north and out of the east: tidings probably of the arrival in Palestine of the navy of *the great maritime power with the converted of Judah*, which, supposing *the infidel king* to be then in Egypt and Libya, would reach him from the north and north-east. Enraged at such ungrateful news, he will go forth in his fury to devote to utter destruction his opponents: and he will succeed in taking Jerusalem. This however will be his last victory. Advancing to Megiddo a town near the shores of the Mediterranean, where (as we learn from St. John) the conflict will be finally decided; advancing therefore (will the conjecture be deemed too unreasonable?) against the forces of *the maritime power*, and such of *the Jews* as shall be under its protection (the apostates themselves perhaps, late the allies of *Antichrist*, being now of the number, and converted): advancing, I say, against this town, he shall there unexpectedly come to his end, none being able to help him. The triumphant Word of God shall break his *confederacy*, that *Babel* which he had so long been carefully erecting; and, at the

the head of the armies of heaven, shall supernaturally overwhelm him with sudden destruction.

During this period of unexampled trouble, which so awfully terminates with the slaughter of Megiddo, we are expressly taught by Daniel; in perfect harmony with the other inspired prophets, that *the restoration of Judah* shall take place: consequently the whole prophecy relative to *the expedition of Antichrist* must be so interpreted as to harmonize with the many predictions which treat of *the conversion and return of the ancient people of God*.

Yet, at the time when the power of *Antichrist* is broken, *all* his followers will not be involved in indiscriminate destruction. The least guilty will be spared, converted, and scattered into all nations. Wherever they go, they will carry the wonderful tidings, that God hath overthrown his enemies, and accomplished the restoration of his people *Judah*. One thing only remains to complete the grand scheme of general redemption, and fulfil the sure word of prophecy. Though *Judah* hath returned, the lost sheep of *the house of Israel* remain still to be gathered. But they shall not long continue in the land of their captivity. Struck with the marvellous tidings of those that had escaped from the slaughter of Megiddo, all nations shall bring *the brethren of Judah*, an offering unto the Lord, to his holy mountain to Jerusalem; *the stick of Joseph* shall be united with *the stick of Judah*; one king, even

- even the mystical David, shall be king unto them all ; and they shall be no more two nations, neither shall they be divided any more into two kingdoms *.

This circumstance of *a two-fold successive restoration* will perhaps shew us, as I have already observed, why Daniel divides *the 75 years*, which will intervene between *the expiration of the 1260 years* and *the commencement of the 1000 years* or the season of millennial blessedness, into *30 years* and *45 years*. *The 30 years* may be taken up with *the restoration of Judah*, and *the anti-christian war of the infidel king and his associates at the time of the end*; *the 45 years* may be occupied with *the subsequent restoration of Israel*; in consequence of the tidings carried far and wide by the converted fugitives from Armageddon. When *the 75 years* have elapsed, and when *the whole house of Jacob* has been brought back, then will commence *the thousand years* of the reign of the saints †. None except vital Christians, none except

* Isaiah lxvi. 19—24. Ezek. xxxvii. 19—25.

† “ We may venture to say in general, that there may be a considerable space of time between the fall of *Antichrist*, and “ the last judgments which shall be inflicted upon him. Some learned men, who have compared the prophecies of Daniel and the Revelation together, suppose the interval of time between *the 1260 days* and *the 1335 days* to be included within “ the times of the seventh trumpet, during which *the seven last plagues* will be fulfilled.” (Mr. Lowth’s Comment. on Dan. xii.

except protestants in reality no less than in name, will then hold the reins of government throughout the whole world; the tyranny of *Popery* and *Infidelity* will be every where subverted; earth will become a school for heaven in a far higher sense than it has ever yet been; and man, daily conversing with his Maker, shall eat as it were angels' food, and walk as it were upon the threshold of the world of spirits.

At the close of the Millennium, after the destruction of *Gog and Magog*, the second or general resurrection will take place. The first heaven and the first earth shall pass away, and a new heaven and a new earth shall occupy their place. The Church of God shall be finally translated to everlasting rest and happiness; tears shall be wiped from every eye; and death shall be swallowed up in victory.

(iii. 12.) This interval of time appears to me to belong exclusively to *the seventh vial*, as others have perhaps more justly imagined. See Mr. Lowth on Dan. xii. 1.

PRO-

PROPHECY XXVII.

The restoration of Israel—Their instrumentality in converting the Gentiles—The state of the Jews in the days of their dispersion.

Hosea i. 2. The beginning of the word of the Lord by Hosea was in this manner. The Lord said unto Hosea; Go, take to thee a wife of prostitution, and children of promiscuous commerce: for the land is perpetually playing the wanton, forsaking the Lord. 3. So he went, and took Gomer, daughter of Diblaim; and she conceived, and bear him a son. 4. And the Lord said unto him, call his name Jezrael (*a seed of God*); for yet a little while, and I will visit the blood of Jezrael upon the house of Jehu, and I will abolish the kingdom of the house of Israel. 5. And it shall be in that very day *, when I break the bow of Israel in the valley of Jezrael. 6. And she conceived again, and bare a daughter. And God said, Call her name Lo-Ruhamah (*not beloved*): for I will no more cherish with tenderness the house of Israel, insomuch as to be perpetually forgiving

* *In that very day.]* “ This entire abolition of the kingdom of the ten tribes shall take effect at the time when I break the bow of Israel in the valley of Jezrael.” Bp. Horsley’s Hosea in loc.

them.

them. 7. But the house of Judah with tenderness I will cherish; and I will save them by the Lord their God *; and will not save them by bow, nor by sword, nor by battle, by horses, nor by horse-

* *I will save them by Jehovah their God.*] "These expressions are too magnificent to be understood of any thing but the final rescue of the Jews from the power of Antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming; of which the destruction of Sennacherib's army, in the days of Hezekiah, might be a type, but it was nothing more. It may seem perhaps, that the prophecy points at some deliverance peculiar to the house of Judah, in which the ten tribes will have no share; such as the overthrow of Sennacherib actually was: whereas the destruction of Antichrist will be an universal blessing. But, in the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgments, continued however to be cherished with God's love, till they rejected our Lord. Then Judah became Lo-Ammi; but still continues to be visibly an object of God's love, preserved as a distinct race for gracious purposes of mercy. Perhaps in the last ages the converts of the house of Judah will be the principal objects of Antichrist's malice. Their deliverance may be first wrought, and through them the blessing may be extended to their brethren of the ten tribes, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out." (Bp. Horsley in loc.) Other prophecies teach us, that the deliverance of the converted of Judah will be first wrought. In fact, the ten tribes will have no share in the deliverance from Antichrist. His wrath will be directed exclusively against Judah: and the ten tribes will not be restored until after his final overthrow between the seas in the land of Palestine.

men.

men. 8. And she weaned Lo-Ruhamah; and she conceived, and bare a son. 9. And God said, Call his name Lo-Ammi (*not a people of mine*), for ye are no people of mine, and I will not be yours. 10. Nevertheless the number of the children of Israel* shall be as the sand of the sea, which cannot be measured, and cannot be counted; and it shall be, that, in the place † where it was said unto them, No people of mine are ye, there it shall be said unto them, Children of the living God. 11. And the children of Judah shall be collected ‡, and the children of Isráel shall be united, and they shall

* *The number of the children of Israel.*] "I think this is to be understood of the mystical Israel; their numbers, consisting of myriads of converts, both of the natural Israel, and their adopted brethren of the Gentiles, shall be immeasurably great." (Bp. Horsley in loc.). It may however relate, with perhaps equal propriety, to the literal Israel. See Ezek. xxxvii. 2, 10. and Isaiah xlix. 19, 20, 21.

† *In the place.*] "That is at Jerusalem, or at least in Judea, where this prophecy was delivered, and where the execution of the sentence took place. There, in that very place, they, to whom it was said, *Ye are no people of mine*, shall be called *children of the living God*. This must relate to the natural Israel of the house of Judah, for to them it was said, *Ye are no people of mine*. And, since they are to be acknowledged again as the children of the living God in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land." Bp. Horsley in loc.

‡ *The children of Judah shall be collected.*] "When converts of the house of Judah shall have obtained a re-settlement in the Holy

shall appoint themselves one head, and come up from the earth. For great shall be the day of Jezrael *.

ii. 21. And it shall be in that day, I will perform my part, saith the Lord. I will perform my part upon the heavens; and they shall perform their part upon the earth; 22. And the earth shall perform her part upon the corn, and the wine, and the oil; and they shall perform their part upon the Jezrael (*the seed of God*). 23. And I will sow her † as a seed, for my own-self, in the earth;

" Holy Land, then a general conversion shall take place of the " race of Judah, and the race of *the ten tribes*. They shall " unite in one confession, and in one polity, under one king, " Christ the Saviour." Bp. Horsley in loc.

* *Great shall be the day of Jezrael.]* " Great and happy " shall be the day, when the holy seed of both branches of *the natural Israel* shall be publicly acknowledged of their God; " united under one head, their king Messiah; and restored to " the possession of the promised land, and to a situation of " high pre-eminence among the kingdoms of the earth." (Bp. Horsley in loc.) Great likewise will this day be, as a day of judgment upon *the Antichristian faction*.

† *I will sow her.]* " The myriads of *the natural Israel*, con- " verted by the preaching of the Apostles, were the first seed of " the Universal Church. And there is reason to believe, that " the restoration of *the converted Jews* will be the occasion and " means of a prodigious influx of new converts from the Gen- " tiles in the latter ages. (Rom. xi. 12, 15.) Thus the *Jezrael* " of *the natural Israel* from the first have been, and to the last " will prove, a seed sown of God for himself in the earth." Bp. Horsley in loc.

and

and with tenderness I will cherish her, that had been Lo-Ruhahah (*the not beloved*) ; and I will say to Lo-Ammi (no people of mine), Ammi (my own people) art thou ; and he shall say, My God.

iii. 1. And the Lord said unto me again, Go, love the woman addicted to wickedness and an adulteress ; after the manner of the Lord's love for the children of Israel, although they look to other gods, and are addicted to goblets of wine. 2. So I owned her as my own by fifteen pieces of silver, and a homer and a half of barley. 3. And I said unto her, Many days shalt thou tarry for me* ; thou shalt not play the wanton, and thou shalt not have to do with a husband, neither will I with thee.

4. For many days shall the children of Israel tarry, without king, and without ruler †, and without sacrifice ‡, and without statue, and without

* *Many days shalt thou tarry for me.*] “ The condition of the woman, restrained from licentious courses, owned as a wife, but without restitution of conjugal rites, admirably represents the present state of the Jews, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God through the Saviour.” Bp. Horsley in loc.

† *Without king and without ruler.*] “ Without a monarch, and without any government of their own.” Bp. Horsley in loc.

‡ *Without sacrifice.*] “ Deprived of the means of offering the typical sacrifices of the law, and having as yet no share in the true sacrifice of Christ.” Bp. Horsley in loc.

ephod

*Ephod and teraphim**. 5. Afterward shall the children of Israel return; and seek the Lord their God, and David their king, and seek the Lord and his goodness, in the end of days.

* *Without statue, ephod, and teraphim.*] "After much consideration of the passage, and of much that has been written upon it by expositors; I rest in the opinion strenuously maintained by the learned Pocock; in which he agrees with many that went before him, and has the concurrence of many that came after; Luther, Calvin, Vatablus, Drusius, Livelyc, Hoobigant; and Abp. Newcome, with many others of inferior note. I rest, I say, after much consideration in the opinion, that *statue, ephod, and teraphim*, are mentioned as principal implements of idolatrous rites. And the sum of the 4th verse is this: that for many ages the Jews would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts; not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone. It is to be observed, that this 4th verse is the exposition of the type of the prophet's dealing with his wife. If the restriction of the Jews from idolatry is not mentioned, we have nothing in the exposition answering to that article of the typical contract with the woman, *Thou shalt not play the wanton.* And certainly the restriction from idolatry is not mentioned in this 4th verse at all, if it be not represented by *tarrying without statue, without ephod, and teraphim.*" Bp. Horsley in loc.

The exposition of Vitringa is to the same purpose. "Quæso jam, respice sortem hujus gentis in præsenti exilio. Est per divortium separata a Deo, nec tamen facta alteri viro. Non transiit ad alias nuptias. Abstinet idolatria, et vult etiamnum censeri populus Dei, expectans gratiam sibi foedere conductam, ut clarissime præcinerat Hoseas." Vitring. in Isai. l. 2.

COMMENTARY.

God, having foretold by the mouth of Hosea *the subversion of the two kingdoms of Judah and Israel*, declares, with reference to *the first restoration from Babylon*, that he will no more cherish with tenderness *the house of Israel*, but that *the house of Judah* he will cherish with tenderness. Afterwards, with reference to *the second restoration*, he promises that the number of *the children of Israel* shall be as the sand of the sea ; that *the children of Judah* shall be collected, and that *the children of Israel* shall be united with them ; and that they shall appoint themselves one head, even Christ the Lord. For, although they shall continue many days without any independent polity, without availing themselves of the great mediatorial sacrifice, and yet without relapsing into the idolatry of their fathers ; they shall nevertheless, at *the end of the days*,—after *the termination of the 1260 years*, and throughout the whole period of the Millennium, —return from their captivity, and seek the Lord their God and the mystical David their king.

PRO-

PROPHECY XXVIII.

The captivity of Judah and Israel—The application of some of their members to the mystic Assyrian to effect their restoration—Their distress—Their final political revival.

Hosea v. 8. Blow ye the cornet in Gibeah, the trumpet in Ramah ; sound an alarm at Bethaven. Look behind thee, O Benjamin. 9. Ephraim shall be given up to desolation, in the day of rebuke, among the tribes of Israel : I have declared what shall surely be. 10. The rulers of Judah have been as those that remove the bounds*. Upon them like a flood I will pour out my fury. 11. Ephraim is hard pressed, ruined in judgment†; because he is self-willed, walking after a commandment‡. 12. Therefore am I as a moth in

the

* *Those that remove the bounds.]* “ That is, they have confounded the distinctions of right and wrong. They have turned upside down all political order, and all manner of religion. English Geneva.” Bp. Horsley in loc.

† *Ephraim is—ruined in judgment.]* “ That is, he has no defence to set up against the accusation brought against him ; he has nothing to say for himself.” Bp. Horsley in loc.

‡ *Self-willed, walking after a commandment.]* “ That is, although he has a commandment to walk after, namely the divine law, yet he will take his own way ; and this he does, notwithstanding he pretends to acknowledge the authority of

the garment to Ephraim, and as a worm in the flesh to the house of Judah. 13. When Ephraim perceives his holes, and Judah his corrupted sore, then Ephraim will betake him to the Assyrian, and send to the king who takes up all quarrels *. But he shall not be able to repair the damage for you, nor shall he make a care of your corrupted sore. 14. For, I will be as a lion unto Ephraim, and as a young lion to the house of Judah. I will seize the prey, and be gone ; I will carry off, and none shall rescue. 15. I will be gone, I will return unto my place † ; till what time they ac-

" the commandment. *The ten tribes pretended to be worshippers of Jehovah;* but they worshipped him in the calves " at Dan and Bethel; and they appointed a priesthood of their " own, in prejudice of the prerogative of the sons of Levi." Bp. Horsley in loc.

* *The king who takes up all quarrels.]* " This describes some powerful monarch, who took upon him to interfere in all quarrels between inferior powers; to arbitrate between them, and compel them to make up their differences, upon such terms as he thought proper to dictate : whose alliance was of course anxiously courted by weaker states. Such was the Assyrian monarch in the times, to which the prophecy relates primarily; and such will be his antitype, *the last head of the Roman Babylon*, in the times, to which it relates secondarily and ultimately. Bp. Horsley in loc.

: † *I will be gone, I will return unto my place.]* " I will withdraw myself from them, till by a sincere humiliation they implore my favour. The Chaldee paraphrase expresses the sense thus, *I will take away my majestic presence or Shechinah from among them, and will return into heaven.*" Mr. Lowth in loc.

know-

knowledge their guilt, and seek my face. When distress is upon them, they will rise early to seek me.

vi. 1. Come, and let us return unto the Lord, For he hath torn, but he will make us whole : he hath inflicted the wound, but he will apply the bandage. 2. He will bring us to life after two days ; in the third day he will raise us up, and we shall live in his presence. 3. Then we shall know, we shall pursue after the knowledge of the Lord. His coming forth is fixed as the morning ; and he shall come upon us as the pouring shower, as the harvest rain, as the rain of seed-time upon the earth—10—I have seen a horrible thing : fornications in Ephraim ! Israel polluted ! 11. Moreover, O Judah, harvest-work is appointed for thee, when I bring back the captivity of my people.

COMMENTARY.

The prophet begins with foretelling *the captivity of Judah and Israel*; and declares, that in consequence of their sins, they shall be deprived of their former greatness and prosperity. Sensibly feeling their degraded situation, they shall at length endeavour to extricate themselves from it by the undue means of applying to *a king, who officiously takes up all quarrels*, and of whom *the king of Assyria was a type, as the first restoration from Babylon was a type of the second restoration from*

the mystic babylon or the Roman empire. Yet this king shall not be able to repair their damages, nor to make a cure of their corrupted sore. For the Lord will arise as a lion in his wrath, and will execute vengeance both upon them and their presumptuous ally.

This king exactly answers to the description of *Antichrist*, who will then be *the last head of the Roman beast*, as *the Assyrian was the head of the Babylonian beast*: and such accordingly I take him to be. Certain of the *unconverted Jews* will accept his offer to restore them to their own country; and it appears likewise from the prophecy (what indeed is highly probable in itself), that several members of *the kingdom of Ephraim or the ten tribes*, now scattered through the east, will be both invited and induced by him to join themselves to his *confederacy*. Such however is not the way, in which God has decreed to restore the main body of his ancient people. *The king* shall be utterly overthrown; and many of his *Israelitish allies* shall perish with him*.

Yet the rest of these misguided wretches, when distress is upon them, will rise early to seek the

* This passage can only relate to certain *individuals* of the *kingdom of the ten tribes*; for the *main body of the ten tribes* will be restored after the overthrow of *Antichrist*, and in consequence of the fugitives from his army being scattered through all countries. *Isajah lxi, 15—24,*

the Lord. They will look upon him whom they have pierced, and they will mourn for him as one that mourneth for an only son. They will join their believing brethren, who had been restored by the instrumentality of the great maritime power; and with them will say, *Come, and let us return unto the Lord.*

To express the political revivification of the house of Israel, Hosea, like Isaiah and Ezekiel, uses the allegory of a resurrection*. After two days God will bring life into them; yea, in the third day he will raise them up, and they shall live in his presence. These three days mean, I apprehend, the three great days of Patriarchism, Judaism, and Christianity; that is, according to the tradition of the house of Elias, *the day before the law, the day under the law, and the day of the Messiah.* After the two first, and in the evening of the third, immediately before the commencement of the Millennium, *the resurrection of the whole house of Israel* will take place; first *the resurrection of Judah, and afterwards the resurrection of Ephraim.* Then the ancient people of God shall know, and pursue after the knowledge of the Lord: for his coming forth is sure as the return of the morning; and he shall abundantly water with his Spirit that

* "The restoration of the Jewish nation is often described, as if it were a new life from the dead." Mr. Lowth in loc.

Church, which has long been a waste and desolate wilderness *.

Horsley

* Bp. Horsley interprets this passage somewhat differently from what, upon an attentive consideration of it, I have ventured to do: we both however make the period of *this figurative resurrection* to be the same. "Jehovah, who had departed, will return; and again exhibit the signs of his presence among his chosen people. So the converted and restored Jews will live in his presence. *The two days and the third day* seem to denote *three distinct periods of the Jewish people*. *The first day* is *the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians*, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. *The second day* is *the whole period of the present condition of the Jews*; beginning with the dispersion of the nation with the Romans. *The third day* is *the period yet to come*, beginning with their restoration at *the second advent*. R. Tanchum, as he is quoted by Dr. Pococke, was not far, I think, from the true meaning of the place. *The prophet*, he says, *points out two times,—and those are the first captivity, and a second. After which shall follow a third time; Redemption: after which shall be no depression or servitude.* And this I take to be the sense of the prophecy in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, when he recollects, that our Lord's sufferings were instead of the sufferings and death of sinners; that we are baptized into his death; and by baptism into his death are buried with him; and that he, rising on the third day, raised us to the hope of life and immortality; will easily perceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day: since every believer may speak of our Lord's death and resurrection, as a common death

• Horrible indeed have been the spiritual fornications both of *Judah* and *Israel*; yet, when the Lord shall bring back the captivity of his people, great will be the harvest-work appointed for *Judah**.

While

" death and resurrection of all believers." Bp. Horsley in loc.

My objection to his Lordship's interpretation is this: *the Jews* indeed have gone into *two captivities*, which might in some sort be termed *two days*; but *the ten tribes* have gone only into *one*, from which they have never yet returned. Now, since the prophet directs us jointly to consider *the captivity both of Judah and Israel*, are we warranted in dividing *the unbroken captivity of Israel* into *two days*, merely because *Judah* has twice been led away captive?

* " Harvest-work is cut out for *Judah* at the season of bringing back the captivity. *The tribe of Judah* is in some extraordinary way to be an instrument of the general restoration of the Jewish people" (Bp. Horsley in loc.). The Bishop adds, what I cannot refrain from esteeming rather too sweeping a clause, " Observe, that the vintage is always an image of the season of judgment; but the harvest, of the in-gathering of the objects of God's final mercy. I am not aware, that a single unexceptionable instance is to be found, in which the harvest is a type of judgment. In Rev. xiv. 15, 16. the sickle is thrust into the ripe harvest, and the earth is reaped; that is, the elect are gathered from the four winds of heaven: the wheat of God is gathered into his barn (Matt. xiii. 30.). After this reaping of the earth, the sickle is applied to the clusters of the vine; and they are cast into the great wine-press of the wrath of God (Rev. xiv. 18, 19, 20.): this is judgment. In Joel iii. 13. the ripe harvest is the harvest of the vine, that is the grapes fit for gathering, as appears by the context. In Jerem. li. 33. the act of threshing the corn upon the floor, not the harvest, is the image of judgment. It is true, the burning

" of

While he shall be made, on the one hand, a sharp threshing instrument having teeth to thresh the mountains

" of the tares in our Saviour's parable (Matt. xiii.) is a work of judgment, and of the time of harvest, previous to the binding up of the sheaves. But it is an incidental adjunct of the business, not the harvest itself. I believe the harvest is never primarily, and in itself, an image of vengeance."

Notwithstanding the deserved high authority of Bp. Horsley, I still rest in my former opinion, that the apocalyptic harvest is a harvest of judgment, not of mercy (see my Dissert. on the 1260 years, Vol. II. p. 312, 313. 2d edit. p. 345—348); in which I am supported by Bp. Newton, Lowman, Bengelius, Doddridge, and particularly Mede, who has elaborately and minutely discussed the point. He observes that the idea of a harvest includes three things; the reaping of the corn, the gathering of it in, and the threshing of it: whence it is made a type in Scripture of two direct opposites; of destruction, when the reaping and the threshing are considered; of restitution and salvation, when the in-gathering is considered (Mede's Works B. III. p. 520). Bp. Horsley separates the threshing from the harvest in Jerem. li. 23; allowing that the threshing denotes judgment, but denying that the harvest has ever such a signification. I cannot think, that the text in question warrants this separation. "The daughter of Babylon is like a threshing floor, it is time to thresh her; yet a little while, and the time of her harvest shall come." Here the time of her harvest seems manifestly to be used as synonymous with the threshing of her; and, if this be the case, her harvest must be a harvest of wrath. Or, if we deny that they are synonymous, and separate them from each other, shall be authorized by the plain import of the text to say, that the threshing of Babylon denotes indeed a signal judgment about to befall her; but that her harvest, which in a little while is coming, means some signal mercy about to be vouchsafed to her? Does not the text, on the contrary, force us to think with Mede,

mountains like chaff; while he shall arise and thresh

Mede, that *the threshing* is considered as a part of the harvest; and that they both alike typify God's vengeance upon Babylon. But, however this may be, there is another passage, in which both *the reaping* and *the in-gathering* of the harvest are decidedly used to symbolize an act, not of mercy, but of judgment. Speaking of the dispersion of the whole house of Israel, and of the very small remnant that should be left in the land, Isaiah uses the allegory both of *the harvest*, and of the conclusion of *the vintage* and *olive-season*. "In that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean: and it shall be, as when the harvest man gathereth the corn, and his arm reapeth the ears; and it shall be, as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of its fruitfulness" (Isaiah xvii. 4, 5, 6). In what his Lordship says respecting *the harvest* mentioned by Joel, I believe him to be perfectly right: that *harvest* is plainly a *harvest of grapes*, not of *corn*; and the *vintage* of Joel undoubtedly relates to the same period as the *vintage* of the Apocalypse: they both equally typify the overthrow of the Antichristian confederacy.

Thus, I think, it appears, that a *harvest* symbolizes the two opposites of *judgment* and *mercy*. How we are to understand it in any particular passage, must be determined by the context. Now the context of the *apocalyptic harvest* seems to me most definitely to teach us, that a *harvest of judgment* is intended. Throughout the whole book of Revelation, with the exception of a few places which sufficiently explain themselves (such as Rev. xx. 8, 9, 11—and xxi, 1, 24.) *the earth* is used as a symbol of the *Roman empire pagan and papal*. Upon *this earth* all the vials of God's wrath are poured out, whatever subsequent distinction may be made in their effusion (Rev. xvi, 1.). It is the

vine

thresh the enemies of the Lord with a horn of iron,
and

vine of this earth that is to be gathered, when her grapes are fully ripe : and it is *the ripe harvest of this self-same earth* that is to be reaped, when the time for reaping is come (Read alternatively Rev. xiv. 14—20). Here we may note, that it is not, as in our Lord's parable (Matt. xiii., 24, 38), said to be *the harvest of a field*, which is afterwards formally explained to mean *the world*: but, as the sickle is thrust into *the earth* to gather *the vine of the earth*, so is the sickle likewise thrust into *the earth* to reap *the harvest of the earth*. If then *the earth* mean *the Roman empire* in the case of *the vintage*, which cannot reasonably be doubted, since those that are cast into the wine-press are *the Roman beast, the false prophet, and the kings of that same earth*, and since (according to the acknowledged principles of symbolical imagery) *the vine of the earth* must denote *the corrupt church of the mystic Babylon*, whose abominations,—whose ripe clusters of iniquity,—will eventually occasion the ruin of its supporter *the secular beast* (Dan. vii. 11.) if, I say, *the earth* mean *the Roman empire* in the case of *the vintage*, must we not conclude, from the almost studied similarity of phraseology used by the prophet, that *the earth* means likewise *the Roman empire* in the case of *the harvest*? And, if this be allowed, what idea can we annex to a *reaping of the harvest of the Roman empire*, which, like *the grapes of that same empire*, is declared to be ripe, except an idea of *some tremendous judgment* that should precede *the vintage* and more or less affect the whole empire? In such an opinion also we shall be the more confirmed by finding, that a *judgment* about to befall *Babylon*, the constant apocalyptic type of *the Roman church and empire*, is by *Jeremiah* expressly termed *a harvest*. This difference indeed there is between the two prophets, that *Jeremiah* dwells upon *the third part* of the harvest, *the threshing*; while *St. John* selects the imagery of *the first part*, *the reaping*: yet I cannot but think, that the context of both passages sufficiently shews, that *a harvest of judgment*,

not

and with hoofs of brass*: he shall, on the other hand, become in an eminent manner the seed of

not of mercy, is intended. The apocalyptic harvest, by being confined to the earth or the Roman empire, cannot denote either the general in-gathering of Judah and Israel, or the universal influx of all nations to the Millennium church: and since, like the vintage, it is exclusively confined to the idolatrous and persecuting Roman empire, since in both cases the sickle is equally thrust into this empire; I feel myself compelled to conclude, that, like the vintage, it denotes some signal judgment. This judgment I have supposed to be the first part of the third woe; a woe, which must be expected to mark a period in history no less striking than the successive founding of the Saracenic and Turkish empires; a woe, which is ushered in by an event no less singular than definite, the fall of a tenth part of the great Roman city or of one of the ten original Gothico-Roman kingdoms by an earthquake. This judgment in short I have supposed to be the horrors of the French revolution, commencing on the 12th of August 1792, and ushered in by the fall of the monarchy both arbitrary and limited which at that time was the only one that remained of all the ten original kingdoms; a revolution, which in its consequences, or (to adopt the prophetic phraseology) during the reaping of the harvest of the earth, has been felt to the remotest parts of the Roman empire: and as yet I have seen no reason to alter my opinion.

To return from this not unnecessary digression: the harvest-work, appointed for Judah, may be either of mercy or of judgment, perhaps of both. At least we find, that, as Judah will probably be made an instrument of turning many to righteousness, so he will likewise be made a sharp threshing instrument to thresh all the enemies of God. His harvest-work will be double and opposite. It will consist both of an in-gathering of the good, and of a threshing of the wicked even with hoofs of brass.

* Isaiah xli. 15—Micah iv. 13—See also Zechar. xii. 2—6

the

the Church, and shall be peculiarly instrumental in gathering the great harvest of God's elect into the granary of the millennial church.

PROPHECY XXIX.

The successive restoration of Judah and Israel.

Hosea xi. 8. How shall I give thee up, O Ephraim; abandon thee, O Israel? How shall I make thee as Admah; place thee in the condition of Zeboim? My heart is turned upon me; my bowels yearn altogether. 9. I will not execute the fury of mine anger; I will not return* to make destruction of Ephraim. For God I am, and not man; the Holy One in the midst of thee, although I am no frequenter of cities†. 10. They shall walk after the Lord.

* *I will not return.]* "When I come a second time, it will not be to destroy. An indirect promise of coming again, not for judgment, but for mercy." Bp. Horsley in loc.

† *I am no frequenter of cities.]* "Dwelling with thee, but in a peculiar and extraordinary manner, not after the manner of men. I am no frequenter of cities in general." Bp. Horsley in loc.

Like

Like a lion he shall roar*: verily he himself shall roar; and children shall hurry† from the west.

* *Like a lion he shall roar.*] I fully agree with Bp: Horsley, that the prophet speaks of two distinct successive roarings of the Lord: and that, as the first roaring brings children from the west, so the second brings them from Egypt and Assyria. But I cannot think, that the one relates to the first advent of our Lord and the conversion of the Gentiles; and the other, contradictively to his second advent and the conversion of the natural Israel. When Hosea is predicting that the whole house of Israel shall walk with the Lord, it seems both unnatural and unnecessary to suppose that he suddenly digresses to the conversion of the Gentiles at the first advent. And, when we find it repeatedly declared by the prophets, that the house of Israel shall be restored in two grand divisions, first the house of Judah from the west, and afterwards the house of Joseph from the east and the north; I cannot but think it most natural, and most consonant with the tenor of the present prediction, to apply the two roarings with their respective effects to the two-fold and successive restoration of the whole house of Israel.

† *Children shall hurry.*] Bp. Horaley argues, that, since the expression is neither *their children* nor *my children*, but simply *children*, the natural Israel is thereby excluded, and the Gentile converts at the first advent are pointed out, as those that hurried from the west. This argument seems to me to destroy itself by proving too much. Some children of the same family, that hurry from the west, hurry likewise from Egypt and Assyria: for to whom can the *they*, which is the subject to the second verb *shall hurry*, relate, except the *children*, which is the subject to the first verb *shall hurry*? Children then equally hurry from the west at the first roaring, and from Egypt and Assyria at the second roaring. But, if *children* simply cannot mean the natural Israel in one case, neither can they mean the natural Israel in the other case. His Lordship however maintains, that they

S. a.

west*. 11. They shall hurry like the sparrow from Egypt, and like the dove from Assyria †; and I will settle them in their own houses, saith the Lord. 12. Ephraim hath compassed me about with treachery, and the house of Israel with deceit. But Judah shall yet obtain dominion ‡ with God, and shall be established with the Holy Ones §.

COM-

(i. e. the children, for to what antecedent can they be referred except the children ?) do mean the natural Israel in the second case: it will follow therefore, that children (the antecedent of they) must mean another branch of the natural Israel in the first case. Or, è converso, if children in the one case do not mean part of the natural Israel; then neither can they (the children) in the other case mean part of the natural Israel. Mr. Lowth understands the passage as I do.

* *Shall hurry from the west.]* Isaiah similarly predicts the return of Judah. "They shall lift up their voice; they shall exult in the majesty of the Lord; they shall shout from the west. Wherefore glorify ye the Lord by Urim, the name of the Lord-God of Israel in the isles of the sea." (Isaiah xxiv. 14, 15.) And again: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." Isaiah lx. 9.

† *They shall hurry—from Egypt—and Assyria.]* Thus Isaiah foretells the restoration of those that were lost in Assyria and were outcasts in the land of Egypt. See Isaiah xxvii. 12, 18, and compare xi. 15, 16.—xix. 23, 24, 25; and Zechar. x. 10, 21. See Mr. Lowth in loc.

‡ *Obtain dominion.]* "A promissory allusion to a final restoration of the Jewish monarchy." Bp. Horsley in loc.

§ *Established with the Holy Ones.]* "The word 'established' may signify either the constancy of Judah's fidelity to the Holy Ones; or the firmness of the support which he shall receive from

COMMENTARY.

This prophecy relates to *the restoration of the whole house of Israel*, for both *Judah* and *Ephraim* are particularized in it. Long as the captivity of *Judah* has been, longer yet as the captivity of *Ephraim* has been; yet God will never forget or abandon his people *Israel*. In due season they shall surely walk after the Lord, notwithstanding they now seem to be forsaken by him. When that season arrives, twice will he exalt his voice, and roar aloud. At the first roaring, children shall hurry from the west: *the converted Jews* shall be rapidly brought back from the western regions of Europe by the instrumentality of *the great maritime power*. At the second roaring, other children shall hurry like the sparrow from Egypt, and like the dove from Assyria: *the converted Israelites* shall return from the countries of their dispersion, and particularly from the land of Assyria whither they were originally carried, and in the neighbourhood of which they are now lost. Thus, notwithstanding their former treachery and deceit, God will settle them in their own houses, and establish them with the Holy Ones.

" from them. *The Holy Ones*, the Holy Trinity. By the use " of this plural word the prophecy clearly points to the con- " version of *the Jewish people* to the Christian faith. Even the " Jewish expositors, R. Tanchum and Kimchi, understand " this plural word in this place as signifying *God*." Bp. Horsley in loc.

PROPHECY XXX.

The restoration and conversion of Israel—His rejection of Antichrist.

Hosea xiv. 1. Return, O Israel *, unto the Lord thy God, for thou hast fallen by thine iniquity. 2. Take with you words, and return unto the Lord. Say unto him, Take away all iniquity, and accept good. So will we render thee bullocks, our own lips †. 3. The Assyrian shall not save us ; we will mount no cavalry, and no more we will say, Our gods are ye, to the work of our own hands : inasmuch as with thee the fatherless obtaineth fond protection. 4. I will restore their conversion ‡.

* *Return, O Israel.*] “ The whole family of *Israel*, in both its branches, is addressed.” Bp. Horsley in loc.

† *Bullocks, our own lips.*] “ Lips are here put for *praises and thanksgivings* uttered by the lips. This kind of metonymy, which puts the cause or instrument for the effect, is very frequent with the sacred writers. By calling vocal devotions *bullocks*, the phraseology shews, that this form of supplication is prepared for those times, when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offering.” Bp. Horsley in loc.

‡ *Their conversion.*] “ That is, *their converted race*. I take conversion as a collective noun for converts ; like *captivity*, for the captives and *dispersion*, for the dispersed. The converted nation God promises to restore to his favour, and to a situation of prosperity and splendour.” Bp. Horsley in loc.

I will

I will love them gratuitously; for mine anger is departed from me. 5. I will be as the dew unto Israel; he shall blossom as the lily, and strike his roots like *the forest trees of Lebanon*. 6. His suckers shall spread farther and farther; and he shall be like the olive tree, ~~for~~ his beauty; and a smell *shall be* in him like *the smell of Lebanon*. 7. They shall return. Sitting under his shadow, they shall abound in corn. They shall germinate like the vine, *and* be famous as the wine of Lebanon. 8. Ephraim! What have I to do any more with idols*? I have answered him. And I will make him flourish like a green fir-tree. From me thy fruit is supplied.

9. Who is wise†? for he will consider these things; intelligent? for he shall comprehend them. For straight and even are the ways of the Lord, and the justified shall proceed in them, but revolters shall stumble therein‡.

COM-

* *Ephraim—idols.*] “ An exultation of Jehovah over idols. “ *Ephraim!* Even he is returned to me. I have no more contest “ to carry on with idols. They are completely overthrown. “ My sole Godhead is confessed.” Bp. Horsley in loc.

† *Who is wise?*] This passage exactly tallies with what Daniel says relative to the same awful period. See Dan. xii. 10.

‡ *Revolters shall stumble therein.]* “ To the incorrigible “ enemies of God the very scheme of mercy itself will be a “ cause of error, confusion, and ruin. The word **מִשְׁׁפֵט** ex-“ presses a degree and enormity of disobedience far beyond

COMMENTARY.

Hosea concludes his prophecies with declaring in the strongest terms, that God will surely restore *the converted race of Israel, Ephraim* no less than *Judah*, and bless them in their own land with a wonder-

" any thing contained in the notion of *transgressors, prevaricators*, or any other denomination of guilt, by which the word is rendered in our English Bible. It denotes *rebels*, in the highest sense of the word; such as rise in opposition to the authority of a sovereign, because he is by right a sovereign; and in a religious sense, such as wilfully, with pre-meditation, disobey God from hatred of his authority—*who is a bold avowed rebellion, or revolt*, disowning the authority of the sovereign, and having for its end the overthrow of his sovereignty. But it will be said; Who ever was so mad, as to avow or entertain a design or hope of overthrowing the sovereignty of God? I say, Numbers in all ages of the world. Atheists, Deists, Idolaters, and secular powers that persecute revealed religion. Many of these indeed retain the name of a God, or Gods, as signifying, in their conceptions, an *Animus mundi*, or physical powers in different parts of the material world. But they all disown and oppose the God of the Old Testament, and the New; the God of Jews, and of Christians. And they endeavour what they can to overthrow his authority, by uniting their efforts (in vain, but much in earnest) for the extirpation of the Christian religion. If those, who, in the present day, are most forward, and most powerful, in this work of impiety, affect a partiality for the Jews; it is, because they hope to draw them in to take a part in the demolition of Christianity: and, when that is effected, they expect to find in Judaism an easy conquest. Whether any part, or what part, of the Jews may be drawn " into

wonderful degree of plenty and prosperity. Since by the mention of *Ephraim* it is evident that this prediction yet remains to be accomplished, for

" into this share of hell, we presume not to predict. We hope,
 " that the great majority of the race will have too much di*
 " cretion to be duped. This at least we know, that ultimately
 " the whole race of Israel, of the natural Israel, *will return*
 " *and seek Jehovah their God, and David their king. They shall*
 " *return, and, sitting under his shadow, they will flourish.* The
 " head of the faction leagued against us and them, against our
 " God and theirs, is the devil. If I am not much mistaken,
 " he is more than once named in Scripture *yvw*; the parti-
 " ciple *Benoni Kal* being used as an appellative in the singular
 " number, to denote *The rebel, The apostate.* And the same
 " participle in the plural, which is the word here, denotes the
 " followers of that chief, *Rebels, Revolters.*" Bp. Horsley
 in loc.

Let the reader, keeping in his mind this criticism of Bp. Horsley, compare what I say relative to *the revolters* here spoken of, with the apocalyptic account of the instigator of *the revived Roman beast*, the secret promoters of the *Antichristian confederacy*, and the avowed object of that *confederacy* when formed: with St. Paul's description of *the man of sin*; with Ezekiel's representation of *the mystic prince of Tyre*; with Daniel's relation of the fate which is about to befall *the feet of the image and the Roman beast with his little horn*, and with his strongly drawn character of *the wilful king*; and lastly with St. John's concise, though pointed, definition of *Antichrist*. He will then, I think, have but little reason to doubt, who are intended by *these notorious revolters* at the era of *the restoration of the Jews*. See Rev. xii. 3, 9, 17.—xiii. 1, 2, 4, 6.—xvi. 13—16.
 xix. 11—21.—2 Thessal. ii. 3—12.—Ezek. xxviii. 2—10.—
 Dan. ii. 34, 35, 44, 45.—vii. 8—11, 20—27.—xi. 36—45.—
 xiii. 1, 7, 10.—and 1 John ii. 22.

Ephraim has never yet been restored, we must necessarily conclude, that *the Assyrian*, here mentioned, is *the antitypical Assyrian*, or *Antichrist now become the last head of the mystic Babylon*. Here then we have an oblique, but sufficiently plain, allusion to the attempt which *certain unconverted Jews* will make to effect their return by the assistance of *the Antichristian confederacy*, and to their subsequent penitence and conversion.

In the last verse Hosea observes, that, plain as the ways of the Lord are, revolters will stumble in them, but that the justified shall proceed in them. By *these revolters* I understand *those incorrigible enemies of God*, who, falling from the apostasy of Popery to the yet blacker apostasy of Infidelity, and afterwards for mere ambitiously political purposes restoring the form of a corrupt religion which in their hearts they disbelieve*, shall at length league

* Mr. Yorke finishes his description of *the farcical celebration of the re-establishment of Popery by General Buonapartè*, in the following remarkable words. " These are the principal incidents which occurred at Notre Dame. I leave you to form a just idea of the emotions of those present, whether they be considered as Christians or not. The far greater part of the Senate, the Legislative Body, the Tribune, and the Generals, being avowed atheists, and notorious for the murders, thefts, and atrocities, which they had perpetrated ; with their Chief Magistrate, who had worshipped at the altar of atheism some years before in Paris, who afterwards knelt down before the Pope at Rome, and embraced the religion of Mohammed in Africa;

league themselves in a misnamed religious war with the Romish man of sin, and attain the summit of deliberate impiety by openly opposing the counsels of the Most High respecting his ancient people *the Jews.*

PROPHECY XXXI.

Irruption of Antichrist into Palestine—His destruction there—General effusion of the Holy Spirit—A description of the overthrow of the confederated nations at the period of the restoration of Judah.

Joel i. 1. The word of the Lord that came unto Joel, the son of Pethuel. 2. Hear this, ye old men, and give ear, all ye inhabitants of the land.

“ Africa; assembled together in one place to adore a god in whom they had no faith, and to profess a religion which they despised, merely that they might be enabled to preserve their usurped authority over the people, and to retain their places; is an occurrence in the history of pious fraud, not to be met with since the days of Judas Iscariot. I may safely venture to affirm, that, with the exception of the Bishops (if they may be excepted), there was not a single person in the cathedral, who quitted this religious mockery with a sentiment of piety excited in his breast, nor one, who did not perfectly see through the whole object of the ceremony.” Letters from France in 1802. Vol. I. p. 269, 270.

Hath this been in your days, or even in the days of your fathers? 3. Tell ye your children of it, and let your children tell their children, and their children another generation. 4. That, which the palmer-worm hath left, hath the locust eaten; and that, which the locust hath left, hath the canker-worm eaten; and that, which the canker-worm hath left, hath the caterpillar eaten—6. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion. 7. He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white—

14. Sanctify ye a fast, call a solemn assembly; gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. 15. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come—

ii. 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; 2. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. 3. A fire devoureth before them; and behind them

them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. 5. Like the noise of the chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. 6. Before their face the people shall be much pained: all faces shall gather blackness. 7. They shall run like mighty men, they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks. 8. Neither shall one thrust another, they shall walk every one in his path: and, when they fall upon the sword, they shall not be wounded. 9. They shall run to and fro in the city; they shall run to and fro upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. 10. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark; and the stars shall withdraw their shining. 11. And the Lord shall utter his voice before his army: for his camp is very great; for the strong One executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

12. Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting,
and

and with weeping, and with mourning—17. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18. Then will the Lord be jealous for his land, and pity his people. 19. Yea, the Lord will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. 20. But I will remove far off from you the northern one, and will drive him into a land *made by his ravages* barren and desolate, with his face toward the east-sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up, because he hath done great things. 21. Fear not, O land, be glad, and rejoice; for the Lord will do great things—23. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he will give you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. 24. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the

the palmer-worm, my great army, which I sent among you. 26. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. 27. And ye shall know, that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

28. And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29. And also upon the servants and upon the hand maids in those days will I pour out my spirit.

30. And I will shew wonders in the heavens and in the earth, blood and fire and pillars of smoke. 31. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. 32. And it shall come to pass, that, whoever shall call on the name of the Lord, shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord will call.

iii. 1. * For behold, in those days and in that time,

* Chap. iii. 1.] "The following prophecy relates to the latter times of the world: when, upon their conversion, God shall deliver the Jews from their oppressors, and restore them

time, when I shall bring again the captivity* of Judah and Jerusalem†, 2. I will also gather all the nations, and will bring them down into the valley of the Lord's judgment‡, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and they have divided my land. 3. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. 4. Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a swift recompence?

" them to their own land. The prophet likewise foretells the destruction of their enemies and other unbelievers in some decisive battle, such as that mentioned Rev. xvi. 14, and " the glorious state of the Church that should follow." Mr. Lowth in loc.

* *The captivity.*] A noun of number, as Chandler rightly remarks, denoting those who were carried away captive.

+ *The captivity of Judah and Jerusalem.*] " This is to be understood of that restoration of the Jewish nation and their capital city, which shall be brought to pass in the latter times of the world, according to the predictions of the prophets." Mr. Lowth in loc.

† *I will also gather all the nations, and will bring them down into the valley of the Lord's judgment.*] " The prophets speak of a general discomfiture of God's enemies in some decisive battle before the general judgment—Such probably is the battle of Armageddon, spoken of Rev. xvi. 14, 16. The place of this remarkable action is here called the valley of Jehovah-shaphat, as if the prophet had said, the place where the Lord will execute judgment, for so the word Jehovah-shaphat signifies in the original." Mr. Lowth in loc.

and,

and, if ye recompense me, swiftly and speedily will I return your recompence upon your own head; 5. Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: 6. The children also of Judah and the children of Jerusalem have ye sold unto the Ionim, that ye might remove them far from their border. 7. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head. 8. And I will sell your sons and your daughters into the hand of the children of Judah; and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.

9. Proclaim ye this among the nations*: sanctify war, wake up the mighty men, let all the men of war draw near, let them come up. 10. Beat your plow-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. 11. Assemble yourselves and come, all ye nations; and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. 12. Let the nations be roused, and come up to the valley of the Lord's judgment: for there will I the

* *Proclaim ye this among the nations.*] "The prophet returns to what he had mentioned (ver. 2.) concerning the heathen or unbelieving world gathering themselves either to oppose the Jews in their return homeward, or some other way to hinder the growth of Christ's kingdom." Mr. Lowth in loc.

Lord.

Lord sit to judge all the nations round about. 13. Put in the sickle, for the harvest is ripe: come, get ye down, for the press is full, the fats overflow; for their wickedness is great. 14. Multitudes, multitudes, in the valley of cutting off: for the day of the Lord is near in the valley of cutting off. 15. The sun and the moon shall be darkened, and the stars shall withdraw their shining. 16. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. 17. So shall ye know, that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy *, and there shall no strangers pass through her any more †. 18. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk ‡, and all the rivers of Judah shall flow with waters,

* *Then shall Jerusalem be holy.]* “ This character—may be understood of the earthly Jerusalem, as the metropolis of the converted Jews. As the inhabitants themselves shall be holy, so the city shall be called the *holy city*, as in former times it was.” Mr. Lowth in loc.

† *There shall no strangers pass through her any more.]* “ It shall no more be subject to be polluted or oppressed by unbelievers.” Mr. Lowth in loc. Compare Nahum i. 15. and Luke xxi. 24.

‡ *The mountains shall drop down new wine, and the hills shall flow new milk.]* “ In the Millennial state there shall be plenty of all things.” Mr. Lowth in loc.

and

and a fountain* shall come forth of the house of the Lord, and shall water the valley of Shittim. 19. Egypt shall be a desolation, and Edom † shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. 20. But Judah shall dwell for ever, and Jerusalem from generation to generation. 21. For shall I declare innocent their blood? I will not declare it innocent. Even the Lord dwelleth in Zion.

COMMENTARY.

In this prediction Joel gives us a full account of what shall take place in *the great day of the Lord*, and in the period which ushers in *that great day*. He beholds the armies of *Antichrist*, numerous and rapacious as locusts and caterpillers, spreading themselves over the whole land of Palestine, and devouring all its produce. He beholds them effecting wonderful revolutions in the political heavens, and marvellously succeeding in all their enterprises. And he solemnly calls upon *the house of Judah*, now wholly converted to the faith of Christ and occupying their ancient city Jerusalem, to fast

* *A fountain.*] Compare Zechar. xiii. 1. and see Mr. Lowth in loc.

+ *Egypt — Edom.*] “These two nations are taken in a “general sense for the enemies of God’s people.” Mr. Lowth in loc.

and

and pray that they may be delivered from the hand of their enemies. Their petition will eventually be successful; though, as we learn from Daniel and Zechariah, *Antichrist* will first be permitted to make himself master of Jerusalem. In due time, the Lord will hear the cry of his people, and will no longer suffer them to be a reproach and a proverb among the nations. He will remove far from them *the northern tyrant*, that fierce leader of *the great Roman confederacy*; who, prevented by the decided naval superiority of *the faithful maritime power* from attempting an expedition by sea, will invade Palestine by land, and will therefore necessarily enter it from the north: and he will drive him into the land which his own merciless extortions have made desolate, and will there destroy him between the two seas of Judea, the Dead sea on the east, and the Mediterranean sea on the west. After the destruction of *Antichrist* and his rebellious host, the land shall again bring forth her increase with ten-fold fertility: and God will abundantly restore to his people the produce of those years, which that great army* of symbolical

* We are not to suppose, that, because God styles the symbolical locusts and their fellows *his great army*, they are therefore his favoured and chosen people. The expression is only used to intimate, that they are a scourge in his hand, well adapted to punish the wickedness of surrounding papal nations, and to discipline with wholesome though severe chastisement.

lical locusts and caterpillers had devoured. In addition to the blessings of temporal prosperity, he will bestow upon them the yet greater blessings of pure religion. He will pour out, in a manner unknown in former ages, his Holy Spirit upon all flesh; insomuch that the day of Pentecost itself shall be only a type of this yet greater and more extensive effusion. Nevertheless, before *the great and terrible day of the Lord* shall come, the world shall be convulsed with unexampled political changes and revolutions. But, wonderful as the success of *Antichrist* shall be during his permitted hour*, the believer will only infer from these predicted signs that his redemption draweth near. Who-soever shall call on the name of the Lord shall surely be delivered; for he will save both the rem-

tirement his church both protestant and Judaical. Precisely in the same manner God calls Nebuchadnezzar *his servant* (Jerem. xliii. 10.), because he was the instrument, however unconscious of it, and however bent only upon executing his own schemes of aggrandisement, of accomplishing the divine purposes. The idea in fact is so obvious, that Attila king of the Huns actually styled himself *the scourge of God*; and boasted that his commission, as the executioner of the just anger of the Almighty, was to fill the earth with all kind of evils. There is however a peculiar propriety in denominating the symbolical locusts *God's army*, because, as Bochart observes, the Arabs were wont to distinguish natural locusts by that very title.

* "He shall prosper," says the prophet Daniel, "till the indignation be accomplished." Dan. xi. 36.

nant of his people *Israel*, and his spiritually wise children of the uncircumcision.

The prophet now proceeds to give a more full account of *the great and terrible day of the Lord*. He declares, that, when God shall bring again *the captivity of Judah and Jerusalem*, he will likewise gather all the nations into the valley of his judgment, and will plead with them on account of the unjust violence with which they have scattered *Israel*. These nations, as we are taught by Daniel and St. John, are those which will compose *the great Antichristian Roman confederacy*. Joel, like Ezekiel, typically terms one branch of the confederacy *Tyre and Zidon**. He also, like St. John, terms it *Egypt*; and, like many of the ancient prophets, he denominates the whole confederacy *Edom*†. With an awful and sublime inversion of

a pre-

* Chandler, agreeably to his scheme, understands *the literal Tyre and Zidon*, and supposes that they might have bought some of the Jewish prisoners from the Edomites. But, if the prophecy relate to *the final restoration of Judah*, as I think it must, *Tyre and Zidon* will mean *the corrupt church of Rome*, as in Ezek. xxvii and xxviii.

† *Egypt* and *Edom* are literally understood by Chandler; though he acknowledges that it is impossible from history to fix the particular event by which the prophecy was accomplished. Kimchi comes much nearer the truth, and speaks a language much more accordant with many other ancient predictions, in supposing that *Egypt* means *the Mohammedans*; and *Edom* *the Romans*. I am rather inclined however to think, that both

Egypt

a prediction of Isaiah, he calls upon the nations, which arrange themselves under the banners of *Antichrist*, to beat their plough-shares into swords, and their pruning-hooks into spears. He calls upon them to wake up the mighty men, and to sanctify war* ; to proclaim a miscalled holy crusade against those, whom *the infidel and papal tyrants* have devoted with an anathema to utter de-

Egypt and *Edom* equally typify the *Antichristian confederacy of the Roman beast and his vassals*. *Egypt* is used by St. John as a type of the *Roman empire* (Rev. xi. 8.) along with *Sodom*; whence it is not unnatural to conclude, that it here likewise along with *Edom* means *the same*. As for the *Mohammedans*, although their superstition will be broken without hand at this period (Dan. viii. 25.), I cannot find that we have any warrant for supposing that they will *nationally* be engaged in the last war of *the beast*. One great branch of them, *Turkey*, will be destroyed previous to that era; and the other branch, *Persia*, is situated without the limits of the *Roman empire*. I will not however positively deny, that the *Mohammedans* may be intended by *Egypt*. They certainly answer, no less than the *Papists*, to the prophetic description of committing violence against *the children of Judah*, and shedding innocent blood; innocent at least, so far as *they* were concerned. Gibbon, though by no means unfriendly to *Mohammed*, states, that that impostor "commanded or approved the assassination of the *Jews* and "idolaters, who had escaped from the field of battle."

* The sanctification of this war, and the destroying anathema, with which Daniel's *wilful king* goes out to his work of devastation, equally, I think, relate to the *apocalyptic junction of the false prophet with the Roman beast under his last head and the confederated kings of the Latin earth*: We seem to gather from these parallel passages, that the last war will be undertaken by the *Antichristian faction* as a sort of crusade or holy war.

struction: and he declares, that in such a cause even the weak shall think themselves strong. Yet, when the nations are roused, when they have assembled themselves together in the valley of judgment, in the valley of the cursing of Megiddo; then will the Lord sit as a judge in the day of his great controversy with the Gentiles. *The harvest of the rank vine of the Roman earth* is now fully ripe: and the Almighty Word of God begins to tread the *winepress of Bozrah*, and to sprinkle his garments with the blood of *Edom**. The sun and the moon of the Latin firmament shall then be darkened †, and the

stars

* *The vintage*, here spoken of, is *the great vintage of Armageddon* under *the last vial*. Compare Isaiah lxiii. 1—6. and Rev. xiv. 17—20. xix. 15. This studied uniformity of metaphor, for I can consider it in no other light, affords an argument to prove, that we ought to refer the prophecy of Joel to *the second advent*, and not to the period which Chandler imagines.

† I understand by this imagery *the final overthrow of Anti-christ*. It may perhaps be said, that, while I shortly after object to Chandler because he affixes such various meanings to the phrase of *the great day of the Lord* as used by Joel, I myself apply differently *the signs in the political heavens* as mentioned in this passage and in the two preceding passages. My answer, is, that I am expressly warranted by the prophet himself in making such a distinction. *The signs in the heavens*, predicted in Joel ii. 10 and 30, 31, are occasioned by the locust-army and precede the great day of the Lord: whereas those, predicted in Joel iii. 15, are, *in the day of the Lord*; and *the total overthrow of the Antichristian confederacy, or the utter destruction of the Roman beast in his last form* (Dan. vii. 11.), is the subject of them.

stars shall withdraw their shining. The long-lived *Roman beast* shall be slain, and his *false prophet* shall be brought to utter destruction. For the Lord shall roar out of Zion, and shall be the hope of his people *Israel*. Jerusalem shall be holy, and shall no more be trampled under foot by strangers: the mountains shall drop down with new wine: and the waters of life, the healing streams of the Gospel, shall come forth out of the house of the Lord.

The learned Chandler * seems to me very greatly to have mistaken the drift of this prophecy of Joel: *The nation* spoken of in *the first*, and afterwards described at large in *the second chapter*, is undoubtedly *a nation of locusts*: no one, I apprehend, will be inclined to deny so plain a matter. But the question is, whether they be *natural*, or *symbolical, locusts*. Chandler resolutely maintains *the first* of these positions, and labours fruitlessly (I think) to remove the difficulties with which it is

them. Christ predicts in a similar manner, that his advent should be preceded, and as it were ushered in, by signs in the sun and moon (See Matt. xxiv. 29, 30, 33. Mark xiii. 24, 25, 26, 29. and Luke xxi. 25, 26, 27, 28, 31.): unless indeed we are bound to refer these different transcripts of the same prophecy to *the destruction of Jerusalem by the Romans exclusively*. I have never yet met with an exposition of our Lord's prophecy, that gave me entire satisfaction.

* To save the trouble of endless particular references, I beg to refer the reader in general to *Chandler's Comment. on Joel*, and *the annexed Dissertation*.

clogged. If ever Judæa, in the days of her monarchy, had been visited by such a plague of locusts as that described by the prophet, a plague in no respects inferior to that with which Egypt was once visited, we might reasonably expect to find it mentioned in the historical part of Scripture. But nothing, that bears any resemblance to it, can there be discovered. Chandler indeed quotes R. Kimchi, as producing a Jewish tradition, that during four out of the seven years of famine predicted by Elisha * there were four species of locusts, and that during the other three there was a great want of rain. The sacred text itself however gives not the least countenance to this mere Rabbinical gloss; and, even if it did, Chandler would have put it out of his power to avail himself of it by fixing the age of Joel in the reign of Ahaz, whereas Elisha's famine occurred in the days of Jehoram the son of Ahab considerably more than a century earlier. Accordingly he does not attempt to produce any account of these locusts from the scriptural history †.

But this difficulty is by no means the only one. Joel declares, that the army of locusts shall cause

* 2 Kings viii. 1.

† Bochart, who like Chandler understands the locusts literally, exerts all his ingenuity to parry the force of this argument, which had been strenuously urged by St. Jerome; but, I think, with very little success. See Hieroz. Pars 1. L. iv. C. 5. p. 482.

the

the heavens to quake, and the earth to tremble; that the sun and the moon shall be dark before them; and that the stars shall withdraw their shining *. These magnificent images, as it is well known, denote in the prophetic language *great wars and revolutions*, wherein established governments are either overthrown, or at least shaken to their very centre. Some great political commotion therefore must have taken place in consequence of the ravages of these locusts. Now, although a brief history might be silent respecting a *mere* plague of locusts; yet, if that plague occasioned a revolution in the government, it is incredible that the very shortest history should *then* have preserved a profound silence. Where then do we find any such circumstance mentioned in the sacred history? To get quit of this difficulty Chandler maintains, that the expressions in question are to be understood *literally*. He tells us, that the earth really appears to tremble through the continual motion of a swarm of locusts; or at least that it may be fairly said to tremble through the excessive fear of its inhabitants: that the heavens shake, because the locusts obscure the very light of them: that the sun is turned into darkness, because they ordinarily fly in the day time, and *that* in such numbers as to darken even the sun himself: and that the moon and the stars withdraw their shining, because they

* Joel ii. 10.

may be supposed in warm eastern countries sometimes to shift their place by night.

Here an objector would naturally urge, that much the same imagery is *twice* elsewhere used by Joel*: are we then to conclude, that he is *there* likewise to be understood *literally*? for, to make him consistent with himself, we must, in all the *three* parallel passages, understand him either *literally* throughout, or *figuratively* throughout.

For this objection Chandler is prepared; and tells us, that *the fire and pillars of smoke*, mentioned in *the 30th verse of the 2d chapter*, mean only *the fire and smoke* that proceed from burning towns and villages; and that the smoke, as it ascends, darkens the sun, and gives the moon a red and bloody appearance. He acknowledges indeed the propriety of Sir Isaac Newton's remark, that *the darkening the sun, and the turning the moon into blood, denote the ceasing or desolation of a kingdom*: but adds, that it is evident from *the 10th verse of the 2d chapter*, that it does not always denote this; and thence infers, that neither does it in *the 31st verse*. Thus does he attempt to decide the sense of one disputed passage, by referring us to another which is no less disputed. The third passage, contained in *the 15th verse of the 3d chapter*, he treats in the same manner; and refers us, for an authority, to what he had said on

* Joel ii. 30, 31. and iii. 15.

the second passage. What is this but completely arguing in a circle? As for what Chandler says respecting the *literal* acceptation of all the three passages, it is so totally contrary to the universal spirit of prophetic language, and so plainly contrived (particularly in the case of the first passage) to serve a turn; that I scruple not to assert, that there is not the slightest foundation for it. It will follow therefore, unless I be greatly mistaken in this assertion, that the locust-army, which occasions dreadful political revolutions, cannot be an army composed of *literal* locusts.

The opinion here advanced by me is adopted, as Chandler himself acknowledges, by the Chaldee Paraphrast, Grotius, and Jerome*. The first of these writers renders Joel ii. 5, *Peoples, nations, tongues, emperors, and revenging kingdoms.* The second thinks, that the prophet does not mean *real locusts*; but that he points out under such imagery the successive irruptions of Phul, Tiglathphilasar, Salmanasar, and Sennacherib. The third agrees with Grotius in principle; but differs from him in the application of the prediction. He observes, in explaining Chap. ii. Ver. 20, that *the northern one* means *the Assyrians and Chaldeans*, who came from the north; and adds, that the term *northern* is here used to shew that the prophet does not intend *real locusts*, but *symbolical ones*. His reason-

* It is likewise adopted by Abarbanel and Mede.

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ing is just; though his application is, I think, wrong. *Real* locusts do not come from *the north*, but breed in the warm regions of *the south**. They are used therefore with singular propriety by St. John, who (as Mede and Bp. Newton justly observe) has borrowed many particulars of his description from Joel, to typify *the vast armies of the Saracens*. In the Apocalypse however the anti-typical locusts come, like their types, from *the south* and *south-east*: consequently the Apostle had no occasion to specify the particular quarter of the heavens! *that* point, nothing being said to the contrary, would be sufficiently determined by the natural history of the symbol†. But Joel wished to describe a horde of rapacious *northern* invaders under the same imagery. Hence both

* Speaking of the remarkable accordance of *the apocalyptic locusts* with *the Saracens*, Mr. Daubuz observes, that “*the Saracens* have made inroads into all those parts of Christendom “where the natural locusts are wont to be seen and known to “do mischief, and no where else: and *that* too in the same “proportion. Where the locusts are seldom seen, there *the Saracens* stayed little: where the natural locusts are often “seen, there *the Saracens* abode most: and, *where they breed “most*, there *the Saracens* had their beginning, and greatest “power.” Mr. Mede observes, like Mr. Daubuz, that the locusts bred much in Arabia.

† In a similar manner, he symbolizes *the various irruptions of the northern nations* by *a storm of hail*, without specifying from *what quarter* that storm came, because *the north* is the region of *snow and hail*.

the

the decorum of the type, and the right understanding of the prediction, required, that he should particularly specify that the locusts should come from *the north*; thus tacitly, though plainly, insinuating, that he meant not any *literal* locusts.

Here then Chandler has a fresh difficulty to encounter: and in what manner does he endeavour to remove it? Kimchi, who like himself supposes the locusts to be literal ones, somewhat unthinkingly adopts the natural and obvious interpretation of the passage; and says, that the prophet calls the locust *the northern one*, because it came to them from the northern quarter. But this exposition is by no means satisfactory, because *real* locusts do not come from *the north*. Chandler therefore adopts the gloss of Bochart, who had before him understood the locusts of Joel in a literal sense, and who must also before him have felt the refractoriness of this passage. “*The northern one*,” says he, “is that part of the locusts, which is on the northern side of the city; “and *the barren and dry land*, into which the Lord will drive them, is Arabia which lies to the south of Judæa, and where they would die for want of food.” Are we to suppose then, if *literal* locusts be intended, that there were none on the south side of the city? And if, as common sense obliges us to conclude no less than the very full and ample description of the prophet, there undoubtedly were; why are those on the northern side

side alone noticed, while nothing is said respecting those on the southern side? Nor is this all: the two seas, as both Bochart, Kimchi, and Chandler, allow, are *the dead sea** and *the Mediterranean sea*. How then could the locusts be between these two seas, if they were driven far into the deserts of Arabia †? In short, I can consider such an interpretation in no other light than that of a mere struggle to get quit of a difficulty. *The northern one* is evidently a sweeping expression, denoting either *the king of the locusts* at the head of his armies, or *the whole body of the locusts themselves*. And I am persuaded, that any one, who reads the passage unbiassed by system, will conclude, that the northern locusts, which lay waste the whole land of Judèa, are certain locusts, which come out of *the north*; and that, when he recollects that

* Kimchi thinks, perhaps also *the lake of Gennesareth*.

† *The land barren and desolate* is certainly the land between the seas, or Palestine; not Arabia. This land had been made barren and desolate by the ravages of the locust-army. *The removing to a distance* must be taken in a qualified and limited sense; for the place, to which the symbolical locusts are to be removed, is between the seas of Palestine, no less than the glorious holy mountain itself (compare Dan. xi. 45.). We learn from St. John, that this place is Megiddo, descriptively termed by Joel *the valley of the Lord's judgment*; which is about forty miles from Jerusalem, and which, though it may be considered as lying between the dead sea and the Mediterranean, is (to speak with more geographical accuracy) situate between the Mediterranean and the sea of Gennesareth.

locusts

Locusts are ordinarily bred in the south, he will say with Jerome, that the epithet *northern* is added to shew that the prophet did not intend *real* locusts.

Supposing then that the locusts, caterpillers, canker-worms, and palmer-worms, which composed the vast army described by Joel, are to be understood, not literally, but symbolically; the next point to be considered is the period to which we are to assign this tremendous invasion of Judæa. Grotius thinks, as we have seen, that the successive invasions of Phul, Tiglathphilasar, Salmanasar, and Sennacherib, are intended *. St. Jerome supposes, that

* I think him no less wrong in this part of his opinion, than in his application of the prophecy to a period during which *Judah* was existing as a kingdom. These four tribes of animals are plainly represented as composing only one army, the different divisions of which, after they have jointly entered Palestine, spread themselves over the face of the whole country, and rival each other in mischievousness and rapacity. "That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the cater-piller eaten—A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." The ravages of a hostile army, sometimes advancing in one great body, and sometimes dividing itself into detachments, could not have been painted more to the life. There cannot be a better comment upon the prophecy than the conduct of the locusts of *Antichrist* in the course of their various campaigns. Every part of the European continent within their reach has been plundered and laid waste by them. They

that the Chaldeans and Assyrians are the symbolical locust-army. Mr. Mede adopts the opinion of Jerome *. Abarbanel conjectures, that not only the Chaldeans, who carried away *the ten tribes*, are meant; but likewise the Babylonians, who destroyed the first temple, and the Romans, who destroyed the second †. Kimchi observes, that some of the Rabbies expound the verse, in which the destruction of the locust-army is foretold, as relating to the days of the Messiah: and he thinks, that the Chaldee Paraphrast interprets the locusts to mean *princes, people, and kingdoms*, because he apprehended that these things were to come to pass in the days of the Messiah ‡. The last of these opinions, provided we understand *the days of the second advent*, is, I believe, the true one. As for the others, I cannot discover, that any one of them at all ac-

They have been uniformly subsisted at the expence of the wretched inhabitants. And I doubt not, whenever their appointed time for invading Palestine shall arrive, that the same deeds of havoc and barbarity will be there also re-acted. Could the poet, who wished to describe the universal conduct of the French, have pitched upon more apposite images to symbolize those barbarians, than *locusts, caterpillars, canker-worms, and palmer-worms*? See my Dissert. on the 1260 years. Vol. ii. p. 331. (2d edit. p. 367.)

* Comment. Apoc. p. 467.

† Boch. Hieroz. P. i. L. iv. C. 5. p. 480.

‡ The reader will find all these authors cited by Chandler himself, except Mede and Abarbanel, to whom I have therefore given references.

cords with the prophecy, excepting perhaps that which applies it to the invasion and destruction of Sennacherib. It is to be observed, that Joel does not merely foretell *an invasion*, but likewise *the destruction of the invaders*; and that too in a region which he very particularly specifies, the land of Palestine between the eastern sea and the western sea. Now the Chaldeans, who carried away *the ten tribes*, were *successful* in their enterprise, instead of *experiencing a total overthrow*. So likewise were the Babylonians, who destroyed the first temple. And so were the Romans, who destroyed the second. None of these perished in Palestine between the two seas: how is it possible then that *they* can be meant by the locust-army? Sennacherib undoubtedly *did* fail in his expedition, and his army was miraculously destroyed near Libnah * which is situated between the two seas: I am willing moreover to allow, that his overthrow may be considered as the type of the yet future overthrow of *Antichrist* in the same bismarne region, though not precisely in the same place: but I think it sufficiently evident, that the prophecy can only have received a sort of inchoate accomplishment in that event, even granting that it *at all* relates to it, which is by no means clearly certain. Joel himself fixes the accomplishment of the whole of his prophecy to a certain era, which he

* Kings xix. 9.

calls

calls *the great day of the Lord*. All things contained in it are to come to pass either immediately before this great day, or in this great day. He beholds the approach of the locust-army; and exclaims, *Alas for the day! for the day of the Lord is at hand**. He sees them commence their wild career of havock, and occasion tremendous revolutions in the political heavens; and again exclaims, *The day of the Lord is great and very terrible†*. He briefly touches upon their destruction between the two seas, and predicts the subsequent happy state of *Israel* both in temporals and spirituels; and declares, that those revolutions shall take place *before the great and terrible day of the Lord come‡*. Lastly, when calling together the multitudes of the nations to *the valley of judgment* he declares that *the day of the Lord in that valley is near*; and that it shall be marked, not only by another and most awful revolution, a revolution about to be experienced in their turn by the causers of revolutions, but likewise by the roaring of the Lord out of Zion, by his dwelling in his holy mountain, by his suffering hostile strangers no more to pass through Jerusalem, and by his conferring upon his people every kind of blessing §. It is evident therefore, that *the great*

* Joel i. 15.

† Joel ii. 1§.

‡ Joel ii. 10, 20, 23, 28, 31.

§ Joel iii. 14—21.

day

day of the Lord must, as it is used by Joel, mean *the period in which the locust-army should be destroyed, and the nations be cut off in the valley of concision*: and it is further evident from Joel's (as it were) anxious repetition of the phrase, that, since *the locust-army* and *the army of the nations* are both to be overthrown in *the same great day*, they must consist of the very same persons; in other words, that the last chapter of Joel contains only an enlarged description of the already mentioned overthrow of the locust-army between the two seas. It moreover appears, that *the great day of the Lord* comprehends not only the destruction of the nations, but likewise the grant of much temporal and spiritual happiness to *the Jews*.

What period then are we to understand by this *great day*? Chandler most arbitrarily denies, that the prophet uses the term throughout his prediction in the same sense; a denial, to which, according to *his* scheme, he was necessarily led by St. Peter's application of a part of the prophecy to the day of Pentecost *. Accordingly he tells us, that *the great day of the Lord*, with which the locusts are connected, means nothing more than *the time of calamity and distress which their ravages occasioned*; and therefore a day, supposing the locusts to be natural ones, long since past:

* Acts ii. 16—21.

but that *the great day of the Lord* connected with the effusion of the Spirit, means *the destruction of Jerusalem by the Romans*. In both cases I believe him to be mistaken, at least so far mistaken as he confines *the great day* in the second case to *the sacking of Jerusalem*. Let the expression mean what it may, it is only reasonable to suppose, that Joel, who four times uses it in the course of a very short prediction, uses it always in the same sense. And, if this be allowed, it will at least follow that the destruction of the locusts cannot have taken place during the existence of Judèa as a kingdom. Maimonides is probably right in thinking, that the expression in the abstract denotes *any day in which God sends a singular or extraordinary punishment* * : but I am persuaded that it peculiarly means *the two times of the first and second advent of the Messiah*; insomuch that I am almost inclined to believe, that, whenever it is applied to other events, it is only applied to them as being typical of those two great times. Malachi uses it to describe *the first advent* †: and Joel, properly to describe *the second advent*. *The one advent* however is a figure of the other; and they are both equally denominated *the great day of the Lord*. Hence St. Peter applies to *the first* a pro-

* Mor. Nev. L. ii. C. 29. cited by Chandler.

† Mal. iv. 5.

phesy,

phecy, which properly and ultimately belongs to *the second**. And hence Bp. Horsley most truly observes, that "a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, relate to *the second advent* of our Lord; that few comparatively relate to *the first advent* by itself, without reference to *the second*; and that of those, that have been supposed to be accomplished in *the first*, many had in that only an inchoate accomplishment, and have yet to receive their full completion†."

Joel (for I wish only that he should be his own interpreter) has given us a most decisive mark, whereby we may know *which of the two advents*

* When this prophecy is applied to *the first advent*, the signs in the sun and moon will relate to *the dissolution of the Jewish polity*: but I certainly think, that it properly relates to *the second advent* and to *the revolutions which are to precede and usher it in*. Nothing however is more common in prophecy, than a sort of double allusion both to *the first* and *second advent*; to *the first* as typical of *the second*. I believe Dr. Gray to be perfectly right in observing, that Joel, in this prediction, "foretells the general effusion of the Holy Spirit, which was to characterize the Gospel dispensation; concluding with a striking description of the destruction of Jerusalem which followed soon after, and punished the Jews for their obstinate rejection of the sacred influence; speaking in terms that, as well as those of our Saviour which resembled them, had a double aspect, and referred to a primary and a final dispensation. Comp. Joel ii. 30, 31. with Matt. xxiv. 29."

Key to the Old Testament, P. 436.

† Letter on Isaiah xviii. P. 3.

he is properly treating of. He tells us, that the time of God's gathering together the nations to *the great day of the Lord* shall be in the days when he will bring again *the captivity of Judah and Jerusalem*. Thus it is manifest, that, since the whole of his prophecy, as he four times carefully tells us, relates to *the great day of the Lord*, it must necessarily relate, so far as its full completion is concerned, to *the great day of the second advent*; for, at *that great day*, not at *the great day of the first advent* (for then they were dispersed), the Jews will be restored. This being the case, the destruction of the symbolical locust-army will take place at the era of *the second great day of the Lord*, the era of *the second advent*, the era of *the restoration of Judah*. But the locust-army is not only to be destroyed at this era: it is likewise to be destroyed in Palestine between the two seas. Now we are taught by Daniel, that *the confederacy of the Infidel king* is to be overthrown both at the same era, and in the same bismarne country*. Hence we necessarily, I think, arrive at the conclusion which I have already stated, that *the locust-army* is no other than *the army of Antichrist*.

Chandler's exposition of the last chapter of Joel is yet more exceptionable than that of the former part of the prophecy. He separates it from all that had preceded it, notwithstanding Joel firmly

* Dan. xi. 45. xii. 1.

binds

binds together in one the whole of his prediction, by four times referring us for its accomplishment to *the great day of the Lord*: and fancies, that it relates to nothing but a war between Ahaz and the Edomites and Philistines, in the course of which several of *the Jews* were taken prisoners; and to some subsequent victories of Hezekiah, in consequence of which, and of the destruction of Sennacherib's army, many of the captives were *probably* restored to liberty *. Thus does he reduce *the restoration of Judah and Jerusalem* to the mere recovery, and that the only *probable* recovery, of some prisoners of war; and the magnificent description of the overthrow of the nations in *the great day of the Lord* to some petty victory of Hezekiah, not of sufficient consequence to be particularly mentioned by the sacred historian †. Yet

* " Probably under the prosperity of Hezekiah's reign many were restored to liberty—The sacred historian takes notice, that after the slaughter of Sennacherib's army many brought gifts to the Lord at Jerusalem, and presents to Hezekiah king of Judah—If amongst these offerings there were any prisoners and captives, they must have been a very grateful present to this religious and virtuous prince."

+ " If we take *the valley of Jehoshaphat* in a literal sense, the prophet foretells some signal vengeance that should be taken on the Jewish enemies there; which, because of the shortness of the history, we may not be so well able to point out the exact accomplishment of. It is certain Hezekiah had many victories over the neighbouring nations, but whether any of them happened in this valley is not particularly mentioned."

this strange interpretation of one of the noblest prophecies in Holy Writ he requires us to receive in preference to that of R. Kimchi, who naturally supposes, that *the scattering of Israel among the nations and the parting of God's land** means *the scattering of the Jews and the partition of Palestine by the Romans*, and consequently that *the bringing again the captivity of Judah* means *his final restoration*†. On the same principle he attempts to lower all the promises, with which the prophecy concludes, to the short-lived tranquillity of Jerusalem during the latter part of the reign of Hezekiah; a tranquillity ere long disturbed by the captivity of his son Manasseh, and the subsequent general Babylonian captivity which put an end to the kingdom of *Judah*. How the divine declaration, that Jerusalem should be holy, that hostile

* Joel iii. 2.

† "Kimchi refers this (*the bringing again the captivity of Judah*) to the days of the Messiah; and the pouring out of "the Spirit (Joel ii. 28.), to the days when *the captivity of Judah* should be brought back, without, as I can find, any "reason for such an application—Kimchi understands *the scattering of the Jews, and the partition of the land*, of what "was done by Titus and his army, when they came into the land "of Israel. But this seems going much out of the way to find "out the accomplishment of this prophecy. All that is implied "is, that the nations mentioned made several incursions into "the Jewish territories, seized upon several of their cities and "towns, took the inhabitants captives, and sold them for "slaves." What a singular mode of sinking a prophecy, replete with the boldest and most terrific images!

strangers

strangers * should pass through her no more, and that *Judah* should dwell for ever, could have been fulfilled in the reign of Hezekiah, when we consider what speedily followed that reign, it is not very easy to conceive †.

* Chandler himself adopts the obvious exposition of Grotius, that the strangers, here mentioned, are hostile strangers. "Jerusalem shall be holiness, separated to God, and esteemed as under his peculiar protection by the stranger or neighbouring nations, who shall therefore *no more pass through it*; they shall neither besiege, nor take it: or, as Grotius expounds it, they shall no more pass through it with a hostile army. This prophecy seems to me to have been fulfilled in the time of Hezekiah, when God saved the inhabitants of Jerusalem from the hand of Sennacherib, and from the hand of all others, and guided them on every side: and when the Lord was with Hezekiah, and prospered him whithersoever he went forth."

† Dr. Gray observes, that this prophecy is supposed to relate to the circumstances predicted in Ezekiel xxxix. 5—11. and Rev. xx. 8, 9. (Key, P. 437.) I fully agree with him, that the *Gog and Magog* of Ezekiel are the same as the *Gog and Magog* of St. John; but I cannot think, that the prediction of Joel at all relates to *them*. It speaks of a *formidable confederacy* about to be destroyed at the era of the *restoration of Judah*; whereas the *overthrow of Gog and Magog* takes place at the end of the millennium. Hence I rather think, that it relates to the circumstances predicted in Isaiah lxiii. Ezek. xxvii, xxviii, xxxv. Dan. xi. 40—45. xii. 1. Rev. xiv. 17—20. xviii, xix. 11—21, and many other parallel prophecies.

PROPHECY XXXII.

The dispersion of the Jews, and the occupation of their country by foreign invaders—Their restoration and triumph over the mystic Edom.

Amos viii. 11. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. 12. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.—ix. 4. Though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. 5. For the Lord God of Hosts toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall be come up upon as by a river *, and it shall be laid under water, as by the river of Egypt. 6. He that buildeth his chambers in the heavens, and foundeth his compact foundation in the earth; he that calleth for the waters of the sea, and poureth them out

* *It shall be come up upon as by a river.]* The land shall be overflowed by invading armies, as completely as Egypt is by the periodical flood of the Nile. The same imagery is used by Isaiah. " Whose land rivers have spoiled." Isaiah xviii. 2.

upon

upon the face of the earth: Jehovah is his name
—8. Behold, the eyes of the Lord are upon the
sinful kingdom, and I will destroy it from off the
face of the earth; saving only that I will not ut-
terly destroy the house of Jacob *, saith the Lord.

9. For lo, I will command, and I will sift the
house of Israel † among all nations, like as *corn* is
sifted in a sieve; yet shall not the least grain fall
upon the earth. 10. All the sinners of my people
shall die by the sword, which say, The evil shall
not overtake nor prevent us.

11. In that day will I raise up the tabernacle of
David that is fallen, and close up the breaches
thereof; and I will raise up his ruins, and I will
build it as in the days of old. 12. That they may
possess the remnant of Edom, and of all the nations
upon whom my name hath been called ‡, saith the
Lord

* *The sinful kingdom—the house of Jacob.*] There is a manifest
and remarkable distinction here made between *the kingdom* and
the house. *The kingdom* should be utterly destroyed in both its
branches of *Israel* and *Judah*: *the house*, whatever calamities
might befall it, should be preserved.

† *I will sift the house of Israel.*] *Sowing the house of Israel
among the nations* means, as Bp. Horsley observes, *making them
the seed of the Church*: but *sifting them with a sieve* denotes most
expressively *their dispersion*. His Lordship is so perfectly right
in his observation, that not a single instance, I believe, can be
produced, in which *sowing the house of Israel* ever signifies a
judgment inflicted upon them.

‡ *Edom, and of all the nations upon whom my name hath been
called.*] This expression is remarkable, and clearly shews us
what

Lord that doeth this. 13. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper*; and the treader of grapes, him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt. 14. And I will bring again the captivity of my people Israel†; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

what kind of nations are intended. *The mystic Edom and his confederate nations* are not *pagans*, ignorant of the very name of the Lord, but *professed worshippers of him*. Against these nominal and corrupt believers of the *Roman Edom* the wrath of God is denounced in almost every prophecy, that treats of the restoration of the Jews.

* *The days come, that the ploughman shall overtake the reaper.]*
“ This and the following verses ought to be understood of the “ happy state of the Millennium, which may be supposed to “ begin after the Jews are restored to their country. Compare “ Joel iii. 18.” Mr. Lowth in loc.

† *I will bring again the captivity of my people Israel.]* “ I “ will restore them to their own country, and settle them in it” (Mr. Lowth in loc.). *Captivity* is a noun of number meaning *a multitude of captives*, as in many other places.

COMMENTARY.

In the beginning of this prophecy, Amos predicts *the dispersion of Israel*; and foretells, that, in consequence of their rejecting the Messiah, there should be among them a great famine of true religious instruction. He adds, that even in the land of their captivity many of them should be slain by the sword; a declaration woefully fulfilled in the many persecutions which *the Jews* have suffered from the sanguinary bigotry of *Popery*. Meanwhile their land shall be overflowed and deluged by rivers of foreign invaders, as the Nile overflows the land of Egypt. The Persians shall succeed the Romans: the Saracens, the Persians; the western crusaders, the Saracens; the Turks, the crusaders; and last of all, at the period of their restoration, the armies of *Antichrist* shall plant their tents in the glorious holy mountain. The whole of this is the Lord's doing. Yet, though he will utterly destroy *the sinful kingdom of Israel*, he will not utterly destroy *the house of Jacob*. The civil and ecclesiastical polity shall be completely dissolved; but the individuals themselves shall be preserved. These God will scatter among all nations, as corn is sifted in a sieve: yet, unlike natural corn, not a single grain shall fall to the earth. Every grain, distinct from its fellow, shall

con-

continue flying, as it were, between the earth and the sieve of God's wrath, unable to settle upon the ground and coalesce into heaps, as is the case with natural corn when sifted*.

Nevertheless, while they are in this scattered and forsaken state, the Lord will suddenly raise up the tabernacle of David, and bring again *the captivity of Israel*. He will cause them to possess the remnant of *the mystic Edom* which had so long persecuted and afflicted them, and of all those nations of mere nominal Christians upon whom the name of the Lord had been called in letter though not in spirit. He will bless them with wonderful prosperity in the land of their fathers; and will never again suffer them to be violently dragged away from it. Such are the good things yet in store for *Israel*, when he shall turn unto the Lord his God.

* It might seem at first, that the expression *not the least grain shall fall to the earth* signifies, that every individual should be preserved; but, when the whole imagery is considered, I incline to think that I have adopted the right interpretation. Suppose that some miracle prevented the sifted grains of wheat from falling to the ground; they would in that case be carried about by every wind, unconnected with each other, and never able to continue long in one place. In this wonderful manner God threatens to sift *the Jews* among all nations. The sieve of his wrath shall scatter them: but they shall never, like the Normans, the Saxons, and other kindred tribes, that have spread themselves far and wide; they shall never fall to the ground, and be at rest.

It

It is to be observed, that the prophecy is couched in general terms, and relates to *the house of Joseph* no less than to *the house of Judah*.

PROPHECY XXXIII.

The certainty of the restoration of Judah and Israel.

Micah ii. 12. I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel* : I will put them together as the sheep of Bozrah †, as the flock in the midst of her fold: they shall make a great noise by reason of the multitude of men. 13. He that breaketh down is come up before them ‡: they have broken down *the wall*, and

* *I will surely gather the remnant of Israel.]* “ This promise relates to the general restoration of the Jewish nation.” Mr. Lowth in loc.

† *I will put them together as the sheep of Bozrah.]* “ God is often styled *the shepherd of Israel*, and his care over his people is compared to that of a shepherd over his flock—*Bozrah* is a noted place in *Idumæa*, where there were large flocks of sheep.” Mr. Lowth in loc.

‡ *He that breaketh down is come up before them.]* “ He, that shall break the bonds of their captivity, or break through all obstacles that hinder their return home—The Jewish commentators generally understand *the breaker*, and their “ king

and have passed through the gate, and have gone out by it: and their king passeth before them, even the Lord * at the head of them.

COMMENTARY.

The general restoration of Israel is here predicted, under the image of *a shepherd gathering together his flock into the fold*: and an oblique intimation is given, which Micah sufficiently explains in the succeeding prophecy, that he should be made in the hand of the Lord an instrument of judgment upon his enemies. *He that breaketh down* is *Jehovah the Messiah*; who is represented like a general leading on his troops to the work of destruction.

" *king* that follows, of the same person, viz. *the Messiah*, as may be seen in Dr. Pocock upon the place—The words seem parallel to that expression of Zechariah (Chap. xii. 8.) *As the angel of the Lord before them*, or at the head of them. Some of the Jews indeed, with a little variation, expound *their king* of " *the Messiah*, and *the breaker* of his forerunner *Elijah*, as Dr. Pocock observes." Mr. Lowth in loc.

* *Their king—even the Lord.]* " *The Messiah*, who is both " *their God and their king*, shall conduct them as their captain " and general. Compare *Isaiah lii. 12. Hos. i. 11.*" Mr. Lowth in loc.

PROPHECY XXXIV.

The glories of the Millennial church—The mystic birth of the Jewish nation—The overthrow of the Antichristian confederacy partly by the instrumentality of the Jews —The advent of Christ —He protects the now converted Jews, and destroys the mystic Assyrian—The instrumentality of the Jews in the conversion of the Gentiles.

Mich iv. 1. And in the end of days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and the nations shall flow unto it. 2. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. 3. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more. 4. But they shall sit every man under his vine and under his fig-tree; and

and none shall make them afraid. 5. Though all people walk every one in the name of his god, yet we will walk in the name of the Lord our God for ever and ever. 6. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out*, and her that I have afflicted: 7. And I will make her that halted a remnant; and her that was cast far off, a strong nation †: and the Lord shall reign over them in mount Zion from henceforth even for ever. 8. And thou, O daughter of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. 10. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: although now thou goest forth out of the city, and dwellest in the field, and goest to Babylon; yet there shalt thou be delivered, there shall the Lord redeem thee from the hand of thy enemies.

* *I will gather her that is driven out.]* " This relates to the calling of the Jews from their several dispersions into the Church." Mr. Lowth in loc.

† *Her that was cast far off, a strong nation.]* " The Jews, when they return from their several dispersions, shall be victorious over all their enemies." Mr. Lowth in loc.

11. And

11. And now many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. 12. But they know not the thoughts of the Lord *, neither understand they his counsel : for he shall gather them as the sheaves into the floor. 13. Arise, and thresh, O daughter of Zion : for I will make thine horn iron, and I will make thy hoofs brass ; and thou shalt beat in pieces many people : and I will devote their gain unto the Lord with a curse of utter destruction, and their substance unto the Lord of the whole earth. v. 1. Now gather thyself in troops, O daughter of troops : siege he hath laid against us : with a rod they have smitten upon the cheek the tribes of Israel †.

* *They know not the thoughts of the Lord.]* Antichrist and his followers are blindly bent upon accomplishing their own purposes ; and thus ignorant of what is foretold respecting them in Scripture, they rush upon their own destruction. Daniel uses language exactly to the same purpose : “ None of “ the wicked shall understand ; but the wise shall understand.”
Dan. xii. 10.

† *With a rod they have smitten upon the cheek the tribes of Israel.]* So the LXX, Εν βαρύ δικαιοσύνῃ επι σταυρον τας φυλας τη Ιουδαια : and the Arabic, *Fusti percutient genam familiarum Israelis.* Both these versions have plainly read **בָּשָׁר** and not **בָּשָׁר**. Compare Isaiah ix. 4—xiv. 4, 5, 6—xxx. 31, 32—Ezek. xx. 37. In the Hebrew, the Syriac, and the Arabic, what is the first verse of the fifth chapter of Micah in our version is arranged as the last verse of the fourth chapter, agreeably to the plain import of the context. I have accordingly supposed the paragraph to end with this verse.

VOL. II.

P

2. But

2. But thou, Bethlehem-Ephratah, though thou
be little among the thousands of Judah, yet out of
thee shall he come forth unto me that is to be ruler
in Israel; whose goings forth have been from old,
from everlasting. 3. Therefore will he give them
up into the hand of their enemies* until the time that
she which travaileth hath brought forth; then the
remnant of his brethren shall return unto the chil-
dren of Israel. 4. And he shall stand and feed in
the strength of the Lord, in the majesty of the
name of the Lord his God; and they shall abide:
for now shall he be great unto the ends of the
earth.

5. And this *ruler* shall be peace *unto us*, when
the Assyrian shall come into our land †, and when
he

* *Will he give them up?*] Having rejected the Messiah, they
shall no more be his people, until the time of their mystic
birth, namely their restoration and conversion. "God will
“give up his people into the hands of their enemies, or leave
“them to be exercised with troubles and afflictions, till the
“appointed time of their deliverance cometh, which shall be
“greater than that from *Babylon*. This deliverance—will be
“fully completed in the general restoration of the Jewish na-
“tion to be expected in the latter ages." Mr. Lowth in loc.

† *When the Assyrian shall come into our land.*] "I take the
“sense, which Mr. Mede hath given to this passage, to be
“most agreeable to the scope and design of the following part
“of the chapter. See his Works, p. 796, where he expounds
“the place of the general destruction of some remarkable
“enemy or enemies to God and his truth, which should come
“to pass before the consummation of all things; an event
“foretold

he shall tread down our palaces: and we will raise against him seven shepherds and eight anointed men*. 6. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: and he shall deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders. 7. And the remnant of Jacob shall be in the midst of many people, as the dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. 8. And the remnant of Jacob shall be among the nations in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of

" foretold in several places of Scripture. This enemy is probably called by the name of the *Assyrian* by Isaiah (chap. xiv. 25.), as well as by Micah here." Mr. Lowth in loc.

* *Seven shepherds—eight anointed men.*] " Some imagine," says Dr. Gray, " that Micah foretells in this prophecy the victories to be obtained by the leaders of the Medes and Babylonians who took Nineveh. Others suppose him to speak of the seven Maccabees with their eight royal successors, from Aristobulus to Antigonus." Dr. Gray himself conjectures, that " it may perhaps bear a reference to some higher triumph;" and refers us to Ezek. xxxviii. and xxxix. wherein the destruction of Gog and Magog is foretold (Key to O. Test. p. 465.). Though I cannot believe that it relates to the war of Gog and Magog, I think him perfectly right in his general idea that the accomplishment of it is yet future. All these events are to happen at the era of the restoration of the Jews: how then can they, with any degree of propriety, be referred to times previous even to the first advent of Christ?

sheep ; who, if he go through, both treadeth down; and teareth in pieces, and none can deliver. 9. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy war-chariots : 11. And I will cut off the *fortified* cities of thy land, and throw down all thy strong holds : 12. And I will cut off witchcrafts out of thine hand ; and thou shalt have no more soothsayers : 13. Thy graven images also will I cut off, and thy standing images out of the midst of thee ; and thou shalt no more worship the work of thine hands : 14. And I will pluck up thy groves out of the midst of thee ; and I will destroy thy *fortified* cities. 15. And I will execute vengeance in anger and fury upon the nations *, such as they have not heard.

COMMENTARY.

Micah begins this prophecy with predicting, in terms similar to a parallel passage in Isaiah †, *the glories of the millennial kingdom of Christ.*

He declares, that, after God had judged among the people, and rebuked the nations, war and de-

* *I will execute vengeance in anger and fury upon the nations.*]

“ When I have purged my people from their corruptions, “ I will severely vindicate their cause, to the utter destruction “ of all their unbelieving enemies.” Mr. Lowth in loc.

† *Isaiah ii. 1—5.*

struction

struction should be no more; but that every one should dwell peaceably with his neighbour.

He then proceeds to enter into particulars. He foretells *the general restoration of Israel*; and, addressing himself to *the mystic daughter of Zion*, he calls upon her to be in travail, and to bring forth the mighty multitude of her sons*. Though she has long gone out of her city, and has been led away captive into the dominions of *the Roman Babylon*†; yet even there the Lord will convert her and deliver her, and will redeem her from the hand of her enemies.

He next directs our attention to another particular, with which the period immediately preceding the Millennium will be marked. While *the daughter of Zion* is returning into her own land, many nations, ignorant of the counsel of the Lord, shall league themselves against her. But this confederacy of *Antichrist* God will gather together to Armageddon ‡, as sheaves of corn are gathered into the floor. Then will he call aloud to *the daughter of Zion* to arise and thresh, and to beat in pieces many people: then will he make her horn iron, and her hoofs brass: then will he devote unto the Lord with a curse of utter destruction the sub-

* Compare *Isaiah xxvi. 17*, and *lxvi. 7—12*.

† The *literal* Babylonian captivity can only be meant in an inchoate sense, for *the daughter of Zion* has never yet arisen and threshed her enemies.

‡ *Rev. xvi. 16.*

stance of those, who have themselves proclaimed an anathema against their opponents. *Antichrist* wars under the pretext of religion. He goeth forth, as we learn from Daniel, to devote with a curse many to utter destruction. But this curse of extermination will be retorted upon himself: and he will perish with his assembled multitudes at Megiddo; which St. John, to denote the same circumstance that Micah here alludes to, forms into the compound word *Armageddon*, or *the cursing to extermination at Megiddo*. Against this enemy, who will lay siege to Jerusalem, who will even be permitted to take it, and who will smite with the rod of tyrannical oppression the *tribes of Israel, the daughter of Zion* is called upon to gather herself in troops.

It is now necessary however, that the prophet should go back to the times of *the first advent*, in order to bring upon the stage that mighty deliverer who alone is able to tread the wine-press of God's indignation. He foretells, that, although the goings forth of the Messiah have been from everlasting, the place of his earthly nativity should be the small town of Bethlehem*. The divine ruler cometh to his own, and his own receive him not. Therefore will he

* It is not unworthy of notice, that the Chaldee Paraphrast expressly applies this prophecy to the Messiah, just as the chief priests and scribes (Matt. ii, 3—6) rightly interpreted it to Herod. "Et tu, Bethlehem Ephrata,—ex te coram meprobabit Christus."

give

give them up to be led away captive by their enemies, till the time when *the daughter of Zion* shall travail, and bring forth a whole nation at once ; or till that mystic birth of *the restored Jewish people* shall take place, which the prophet had already announced*. Then shall the remnant of Christ's brethren according to the flesh return unto *the children of Israel*, and form with them only one nation. Their once rejected Redeemer shall be their king. He shall feed his flock in the strength of the Lord. And such shall be the increase of the Church in the happy age of the Millennium, that he shall be great unto the ends of the earth, and all people shall flow unto his holy mountain.

Messiah however will be revealed, not only to be peace unto his people, but likewise to be a terror unto his enemies. When the mystic Assyrian, *the Antichristian head of the Roman Babylon*, shall enter into the land of Palestine ; when he shall tread down its palaces, and plant the curtains of his tents between the seas in the glorious holy mountain : then will the Lord suddenly go forth in his anger, and deliver his chosen from the hand of their oppressors ; then shall *the wilful king* come to his end, and none shall be able to help him. The tyrant of Babylon, that shook whole kingdoms, and that made the world as a wilderness, shall in his turn feel the avenging arm of

* Compare Micah iv. 10. with v. 3.

God. For the Lord will surely break *the Assyrian* in his land, and upon the mountains of Israel tread him under foot; so that his yoke shall depart from off the sons of *Jacob*, and his burden from off their shoulders *.

It appears both from the present prophecy, and from others which are parallel to it, that, although the overthrow of *the Antichristian faction* will be chiefly miraculous, yet it will partly be effected by the instrumentality of *the Jews* themselves. *The daughter of Zion* is to thresh and beat in pieces the nations that are assembled against her: and *the remnant of Jacob* is to be in the midst of the peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep; treading down and tearing in pieces, so that none can deliver †.

Who are meant by *the seven shepherds* and *the eight anointed men*, that are represented as going forth to fight the battles of *Israel*, and to waste with the sword the land of *the figurative Assyrian*, it is impossible now to determine with any degree

* Compare Isaiah xiv. 6, 16, 17, 25, and Comment. on Prophecy V.

+ “ The former verse (Micah v. 7.) described the benefits, “ which the converted *Jews* should bring to those *Gentiles* that “ were disposed to embrace the Gospel: this (ver. 8.) instructs “ us, how terrible adversaries they will prove to such as persist in their enmity to them and to the truth. Comp. Obad. “ 18, 19. Zech. xii. 6.” Mr. Lowth in loc.

of precision, and therefore it would be a vain waste of time to indulge in the fruitlessness of conjecture: the accomplishment of the prophecy itself can alone explain this part of it.

It is worthy of observation, that *the remnant of Jacob* are not only to be in the midst of the nations as a lion among the beasts of the forest, and as a young lion among the flocks of sheep; but they are likewise to be in the midst of many people as the dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. This accords with those prophecies which declare, that *the converted Israelites* will be greatly instrumental in spreading the light of the Gospel through distant nations*, and that they will be made as it were the seed of the millennial church. *Dew from the Lord, and showers upon the grass,* typify *the graces and doctrines of the Holy Spirit*†. Hence I think, that *the diffusing of the remnant of Jacob* (after their restoration and conversion,

* "That remnant," says Mr. Lowth, "shall be the instruments of converting those Gentiles among whom they live; and thereupon may fitly be represented by the dews and rains, which come down from heaven, and are the means of making the earth fruitful."

+ "Rain, if not immoderate, and dew, and living water, for the graces and doctrines of the Spirit; and the defect of rain, for spiritual barrenness" (Sir Isaac Newton's Observ. on Dan. p. 19.). "A church is made a wilderness and a parched land, when the living waters of the Spirit are withheld." Bp. Horsley's Hosea, p. 5.

be

be it observed) *in the midst of many people*, like-dew and gentle showers, must mean precisely the same, as the promise, that *they should be sown among the nations*: that is to say, they should be the seed of the church; they should diffuse to the very ends of the earth the graces and doctrines of the Holy Spirit*. Yet, as the dew and showers tarry not for man, nor wait for the sons of men; so will not the Spirit of God always strive with man, nor wait for his acquiescence beyond a certain limited period. In *the morning* of the great day of the Millennium, *the converted Israelites* are as dew and gentle rain *among* the people. As the day advances towards *noon*, the dew and the rain are gradually dried up; and the watered vineyard of the Lord is reduced within narrower limits. In *the evening*, as we are taught by Ezekiel and St. John, *the daring confederacy of Gog and Magog* makes its appearance.

The concluding verses teach us, that, during the happy period of the Millennium, and after the Lord had executed his vengeance upon the nations, all wars and tumults should cease. Every fortified city and every strong hold should be destroyed†; the

* See Ep. Horsley's Hosea, p. 9, and my own commentary on Prophecy XXVII. XXXII. and XXXIX. in the present work.

† The meaning of the passage, according to Mr. Lowth, is, "I will afford deliverance to my people, not in the ordinary way

the land of Israel should be a land of unwalled villages; the people should dwell without walls, and having neither gates nor bars; and the Lord should cut the spear in sunder, and burn the chariot in the fire*. With this freedom from war there should likewise be a freedom from all idolatry, and from every superstitious practice that is an abomination to God. The vanities, that have so long bewildered erring mortals, should then be abolished; and true religion alone should flourish.

PROPHECY XXXV.

Lamentation of the dispersed church—A promise of her restoration and the overthrow of Anti-christ.

Micah vii. 1. ZION. Woe is me ! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage†: there is no cluster to eat: my soul desireth the first ripe fruit.—8. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord

" way of second causes, but immediately by myself; so that " they shall not need to trust in the strength of their forces, " or of their garrisons."

* Compare Ezek. xxxviii. 11. and Psalm xlii. 9.

+ *The grape gleanings of the vintage.]* Compare Isaiah xxiv. 13. and xvii. 6.

(shall

shall be a light unto me. 9. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light; and I shall behold his righteousness. 10. Then she that is mine enemy * shall see it; and shame shall cover her: which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11. JEHOVAH. In the day that thy walls are built, in that day shalt the decree be removed.
12. In that day thy fugitives shall come † from

Assyria

* *She that is mine enemy.]* As the daughter of Zion is the speaker, we must suppose that her enemy is the daughter of Babylon. See Psalm cxxxvii. 8. This prophecy may primarily relate to the literal Babylonian captivity, but it will be more simply fulfilled at the period of the yet future restoration of Israel. There is a strength of expression in it, which forbids us to limit it to the first captivity.

† *Thy fugitives shall come.]* Our translators render בָּבֶן בְּבֵן, he shall come even unto thee, supposing יְהִי to be a preposition. The words, so far as the bare letter of them goes, will undoubtedly bear such a translation: but to my own mind at least it conveys no very clear idea. For, since the dialogue is carried on between God and the daughter of Zion, and since God is here the speaker; to whom can we refer he shall come except to God? and in that case what are we to understand by the passage? It might be added, that there seems a degree of harshness in supposing God to speak of himself in the third person instead of the first. I conceive then, that יְהִי is not a preposition, but a singular masculine noun of number, regularly formed

Assyria and the fortified cities, and from the fortress even to the river, and from sea to sea, and mountain

formed from עֲרֹה 'to pass over or to pass away, as שבִּי is from שבָה, שְׁוֵי from פְּרֹה, פְּרֵי from פֶּרֶה, and other similar words. Consequently, as שבִּי signifies *captivity* in the sense of a multitude of captives, and as גַּלְּהָנָה signifies *removal* in the sense of a number of persons removed or transplanted from one country to another; so, by analogy both of grammar and idiom, עֲרֵי will signify *a passing away* in the sense of a number of people passing away from their own country, and becoming fugitives. Whence the meaning of עֲרֵי will be *thy multitude of fugitives*; that is, Zion's multitude of fugitives, the dispersed Jews and Israelites. The primitive import of עֲרֹה is *to pass over, upon, or away*; in which sense it occurs in Job xxviii. 8, and in Jerem. xxxi. 4; where (I think with Mr. Parkhurst) what is translated *thou shalt be adorned with thy tabrets* ought rather to have been translated *thou shalt pass over* (i. e. thou shalt trip along the path) *with thy tabrets*. This both accords with the next clause *thou shalt go forth in the dances*, and with the nature of the tabret itself, which is certainly no part of ornamental dress. Such being the primitive signification of עֲרֹה, it easily, according to the genius of the Hebrew language, acquired transitively the sense of *causing to pass over or upon the body, putting on, clothing oneself*. When עֲרֵי is derived from it in this secondary and acquired signification, it then naturally denotes *an ornament*: whereas the plural noun עֲרִים, being derived from it in its primary or original signification, bears the directly opposite sense of *filthy rags*, that is, *rags fit only to be thrown away, to be scattered to the winds and the weather*. In a similar manner, the original signification of the root still being kept in view, עֲרֵי will mean *a multitude of fugitives* from עֲרֹה *to pass away*, as שבִּי means a multitude of captives from שבָה *to carry away captive*. The primitive import of the root seems, in the progress of the Hebrew language, to have been almost superseded

tain to mountain. 13. For the land hath been desolate

seded by its secondary signification, in which it occurs much more frequently than in its primary: but, in the Chaldee dialect, the primary signification appears to have been most retained, in which the word perpetually occurs throughout the book of Daniel. It may not be amiss to observe, that the margin of our bibles refers us, for the better understanding of this passage, to Isaiah xi. 16. xix. 23. and xxvii. 13. in all of which *the persons, who came from Assyria, are not God, but the fugitive Jesus.* The Chaldee paraphrast interprets it precisely in the same manner as myself. " Illo tempore congregabuntur *transmigrations* " ex Assur et civitatibus fortitudinis." The Syriac version likewise conveys the same idea. " Dies est, quo tempus tuum " veniat redeundi ab Assyria et ab urbibus munitis." The LXX must have translated from a very corrupt copy. Instead of גְּרָיִם, they have read גְּרַיִם, for their version is *et molesis eis.*

Mr. Parkhurst ingeniously, but perhaps not very judiciously, refines upon the text (Isaiah lxiv. 6.), where the plural word בְּרֵי occurs. He would translate it, *We are all as an unclean thing, and all our righteousnesses as a garment of ornaments, or an ornamental shewy garment, gaudy perhaps in the sight of men, but hypocritical, and covering a corrupt heart.* I scruple not to say, that I much prefer the common version, *a garment of filthy rags;* or, as Buxtorf well translates בְּרֵי with reference to the primitive meaning of its root, *Remotiones; res inquinatae et abominabiles, que removentur et abiciuntur.* The LXX render it πάντες αποκαθημένοις, pannus mulieris remotae sive seorsim sedentis, nempe propter impuritatem menstrualem, still however preserving the original idea of the root. Hebrew poetry delights in the antithesis of the second clause of a verse to the first. Now the antithesis to *an unclean thing* is surely not *an ornamental garment,* but *a garment of rags so filthy that they are meet only to be thrown away.* The import of the passage is, that we must acknowledge ourselves to be unclean, and cast away all our deeds of righteousness, in point of dependence upon their merits for our salvation,

desolate * because of its inhabitants †, for the fruit of their doings.

14. **ZION.** Feed thy people with thy rod, the flock of thine heritage which dwell solitarily in the wood, in the midst of Carmel : let them feed in Bashan and Gilead, as in the days of old ‡.

15. **JEHOVAH.** According to the days of thy coming out of the land of Egypt § will I shew unto them

vation, as we would throw from us with loathing the most filthy and abominable rags. See the judicious Hooker's Discourse of Justification, Sect. 7. and 21. The two expressions of his to which I particularly refer are these ; " the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound ;" and " to name merits then is to lay their souls upon the rack, the memory of their own deeds is loathsome unto them, they forsake all things wherein they have put any trust or confidence." I know not any better commentary on the text in question.

* *The land hath been desolate.]* So the context shews, that *hath* ought to be rendered, not *shall be*.

† *Desolate because of its inhabitants.]* " The words import, that the general restoration of the Jews shall not be brought to pass till after their land hath lain desolate for some ages, as a testimony of God's displeasure against its ancient inhabitants for their sins, especially that heinous one of rejecting the Messiah." Mr. Lowth in loc.

‡ *Let them feed in Bashan and Gilead, as in the days of old.]* " The expressions denote, that the Jews shall enjoy full and free possession of their land after their return to it, with the same security and happiness, with which they possessed it in their most flourishing state under the reigns of David and Solomon. Compare Zech. x. 10." Mr. Lowth in loc.

§ *According to the days of thy coming out of the land of Egypt.]* " The words are an answer to the prayer in the foregoing verse ; " wherein

them* marvellous things. 16. The nations shall see, and shall be confounded at all their might †: they shall lay their hand upon their mouth, their ears shall be deaf. 17. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth.

ZION. They shall be afraid of the Lord our God, and shall fear because of thee. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his

“ wherein God tells *the daughter of Zion*, that the wonders he “ will perform in bringing back his people into their own “ country shall be as conspicuous as those which he shewed “ in their deliverance out of Egypt, and giving them the first “ possession of it.” Mr. Lowth in loc. Compare Isaiah xi. 16.

* *I will shew unto them.*] The original word is, I will shew unto him, that is, the singular masculine noun of number וְיַהֲיֵה the multitude of fugitives. The genius of our language, and the manner in which I had translated וְיַהֲיֵה, require, that I should here render the original *plurally*, not *singularly*. The Hebrew student will find a continued use of singular verbs and pronouns in reference to the plural word *nations* considered collectively, in Isaiah v. 26—30. Our translators have sensibly rendered them all plurally. Other similar passages might without much difficulty be adduced.

† *The nations shall see, and shall be confounded at all their might.*] “ The heathen shall feel the same confusion as men “ do under a great disappointment, when they shall see that “ power and force defeated, which they had gathered together “ to oppose God’s people, and hinder them from enjoying the “ quiet possession of their land” (Mr. Lowth in loc.). The passage relates to the overthrow of the *Antichristian faction*.

heritage?

heritage * ? He retaineth not his anger for ever, because he delighteth in mercy. 19. He will turn again: he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their iniquities into the depths of the sea. 20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

COMMENTARY.

The form of this prophecy seems to be dramatic: I conceive it to be a dialogue between *the daughter of Zion* and *the Lord*. The afflicted and desolate *church of Israel* bewails her state in the days of her dispersion, comparing it to the gathering in of the summer-fruits and the gleaning of the grapes in the vintage, so that no whole cluster can be seen, nothing being left except a few straggling berries. She looks forward however in hope to the next season; and her soul desireth the first ripe fruit of the approaching autumn, when the mystic vine, which now appears dry and sapless, shall again exult in its luxuriance, and be weighed down with the abundance of its clusters. Mean-

[*The remnant of his heritage.*] “The remnant of God’s heritage are those Jews, which are reserved to be partakers of the benefits which shall be made good to that nation upon their conversion and restoration here spoken of.” Mr. Lowth in loc.

while she calls upon her enemy, *the daughter of Babylon*, not to rejoice against her and to triumph over her; professing her belief, that, although the indignation of the Lord presses heavily upon her on account of her sins, she shall arise when she falleth, and shall behold the shame of her enemy.

God replies, that, in the day when her walls are built, the decree of her dispersion shall be far removed: that her long-lost sons shall come unto her from Assyria, from the utmost regions of the sea, from every fortress, from every mountain, from all the countries whither they have been scattered: and he adds, that her land has lain desolate as a just punishment for the wickedness of the inhabitants.

Encouraged by this gracious promise, *the church of Israel* prays her Lord to feed his people, the flock of his heritage, with his rod, as he was wont to do in the days of old.

God returns for answer, that, as he formerly brought her up out of the land of Egypt, so will he yet shew unto her dispersed children marvellous things: and he declares, that the nations, which dare to oppose their return and to set themselves in array against the Almighty, shall be so humbled, that such as escape in the day of his wrath shall lick the dust like serpents, and like worms shall scarcely venture to crawl out of their holes.

The

The church of Israel, now fully satisfied respecting her future restoration, takes up the words of the Lord, and exclaims, that they shall surely be afraid of Jehovah her God, that they shall fear because of him. She then praises him for all his goodness: and expresses her entire conviction, that he will perform the oath which he had sworn unto her fathers.

PROPHECY XXXVI.

The dispersion of the Jews—The sacking of Jerusalem by the Romans—The call of the converted Jews—Their triumphant settlement in their own land—The destruction of the mystic Nineveh—The prevalence of pure religion—The instrumentality of some great maritime nation in restoring the Jews.

Zephaniah i. 2. I will utterly consume all things from off the land, saith the Lord. 3. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea; and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord. 4. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will

cut off the remnant of Baal from this place, and the name of the offerers by fire with the priests ; 5. And them that worship the host of heaven upon the house-tops. *I will cut off* both them that worship and swear by the Lord, even swear by their king* ; 6. And them that are turned back from the Lord, and have not sought the Lord, nor enquired for him.

7. Hold thy peace at the presence of the Lord God : for the day of the Lord is at hand, for the Lord hath prepared a sacrifice, he hath bid his guests. 8. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed in the apparel of strangers †. 10. And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish-

* *Their king.]* Our translators take מֶלֶךְ to be the proper name of an idol, and therefore read *Malcham*: but I much prefer the rendering of the lxx τον βασιλευς ανθρωπον, and that of the Latin version of the Arabic *per regem suum*, supposing *their king* to mean *Jehovah*. Such a translation seems to me both more accordant with the context, and more agreeable to the construction of the two clauses in the original, both of which are emphatically marked by an ו. As thus : *Both* (וּמְנִ) *them that worship and swear by the Lord, even swear by their king ; and* (וּמְנִ) *them that are turned back from the Lord..*

† *Clothed in the apparel of strangers.]* Affecting the manners and habits of the Gentiles, the Hellenizing party among the Jews.

gate,

gate, and a howling from the second *city* *, and a great crashing from the hills †. 11. Howl, ye inhabitants of the valley ‡, for all the Canaanitish people are cut down; all they that bear silver are cut off. 12. And it shall come to pass at that time, that I will search Jerusalem with candles,

* *The second city.*] In the whole of this passage, Jerusalem is very graphically described. It consisted of two cities; the old, and the new. One of these, in opposition to the other, was called *Mishnah* or *the second city* (See Well's Geog. of O. and N. Test. Vol. II. P. 23, 24.). It was in *this second city*, that Huldah the prophetess dwelt. Our translators have singularly rendered it *college*. See 2 Kings xxii. 14. and 2 Chron. xxxiv. 22. In the first of these passages, the lxx merely transcribe the Hebrew word, writing it *Masora*. In the second they do the same, writing it with some little variation *Masorai*. In the present passage of Zephaniah, they simply translate it *אֶת־הַשְׁדָּךְ*, *divulgas, from the second*. In a similar manner the Vulgate, *a secunda*: the Latin translation of the Syriac, *ab altera*: and the Latin translation of the Arabic, *e secunda*.

† *A great crashing from the hills.*] “ From the mountains “ of Zion and Moriah, whereon the temple and the king’s “ palace was built. See 2 Chron. iii. 1.” Mr. Lowth in loc.

‡ *Ye inhabitants of the valley.*] *Michtash* in the Chaldee Targum is rendered *the brook or torrent of Kedron*. This brook was near the fish-gate. The passage therefore may relate to those who lived in the valley through which this brook flowed. But I am more inclined to think with Castell, that *Michtash* means the valley, which (according to Josephus's description of Jerusalem) divided the upper from the lower city. See Joseph. Ant. L. v. C. 4. § 1. Parkhurst's Heb. Lex. Vox *מִכְתָּשׁ*. and Well's Geog. Vol. II. P. 28, 29, 30. and the map of Jerusalem at P. 23.

and punish the men that are settled on their lees ; that say in their heart, The Lord will not do good, neither will he do evil. 13. Therefore their goods shall become a booty, and their houses a desolation : for they have built houses, but they shall not inhabit them ; and they have planted vineyards, but shall not drink the wine thereof.

14. The great day of the Lord is near ; it is near, and hasteth greatly : the voice of the day of the Lord is bitter : there the mighty one roareth aloud. 15. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, 16. A day of the trumpet and alarm against the fenced cities and against the high towers. 17. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord : and their blood shall be poured out as dust, and their flesh as the dung. 18. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath ; but the whole earth shall be devoured by the fire of his jealousy : for he shall make even a speedy riddance of all them that dwell in the earth.

ii. 1. Gather yourselves together, yea, gather together, O nation not desired. 2. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

you. 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. 4. For Gaza shall be forsaken, and Ashkelon a desolation.—5.—O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.—7. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and bring back their captivity*—9. As I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah:—the residue of my people shall spoil them, and the remnant of my people shall possess them †—11. The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place; all the isles of the nations. 12. Ye Cuthim also, ye shall be slain by my sword.

* *Their captivity.*] A noun of number, meaning, as elsewhere, *the multitude of their captives*.

† *The remnant of my people shall possess them.*] Though Mr. Lowth refers this passage primarily to the conquests of the *Maccabees*, he allows that “this and the seventh verse will receive “their utmost completion at the general restoration of the “Jewish nation. Those, that then escape and return from “their several dispersions, are elsewhere called by the name of “*the residue* and *the remnant*. Compare chap. iii. 13. and “Micah. iv. 7.” Mr. Lowth in loc.

13. And he will stretch out his hand against the north, and destroy Assyria : and will make Nineveh a desolation, and dry like a wilderness. 14. And flocks shall lie down in the midst of her, all the beasts of the nations ; both the cormorant and the bittern shall lodge in her upper lintels ; their voice sing in the windows ; desolation shall be in the thresholds : for he shall uncover the cedar-work. 15. This is the exulting city, that dwelt in confident security ; that said in her heart, I am she, and there is none beside me. How is she become a desolation, a place for beasts to lie down in ! Every one, that passeth by her, shall hiss and wag his hand. iii. 1. Woe to her that swelleth with pride, and *yet* is polluted ! *woe to* the city of the dove ! 2. She obeyed not the voice ; she received not correction ; she trusted not in the Lord ; she drew not near to her God. 3. Her princes within her are roaring lions ; her judges are wolves of the evening, they finish not until the morning. 4. Her prophets are licentiously extravagant, hypocritical men : her priests have polluted the sanctuary, they have done violence to the law. 5. The just Lord is in the midst of her ; he will not do iniquity : morning by morning will he bring his judgment to light ; he will not fail : but the unjust knoweth no shame. 6. I have cut off the nations : their towers are desolate : I made their streets waste, that none passeth by : their cities are destroyed, so that there is no man, that there is no inha-

inhabitant. 7. I said, surely thou wilt fear me, thou wilt receive instruction; and her dwelling-place shall not entirely be cut off, inasmuch as I have visited her. Yet they rose early, and corrupted all their doings.

8. Therefore wait ye for me*, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations†, to assemble unto me the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

9. But then will I turn unto the peoples a pure religious confession‡, that they may all call upon the

* *Therefore wait ye for me.]* “ I exhort the godly among you to expect the fulfilling of the promises I have made of restoring the Jewish nation to my wonted favour in the latter ages of the world: in order to which great crisis, I will execute remarkable judgments upon the unbelievers and disobedient.” Mr. Lowth in loc.

† *My determination is to gather the nations.]* “ This may perhaps be meant of the same general summons which Joel speaks of, when the nations shall be gathered into the valley of Jehoshaphat” (Mr. Lowth in loc.). Mr. Lowth, as we have already seen, rightly refers the general summons, mentioned by Joel, to the last ages and the era of the restoration of the Jews.

‡ *I will turn unto the peoples a pure religious confession.]* “ I will turn them from their idolatry and other wickedness to glorify me with one mind and one mouth. The same thing is

the name of the Lord, that they may serve him with one consent.

10. My worshippers, beyond the rivers of Cush*, shall conduct, as an offering to me, the daughter of my dispersion †. 11. In that day thou shalt not be ashamed for all thy doings wherein thou hast transgressed against me: for then will I take away out of the midst of thee them that exult in thy pride, and thou shalt no more be haughty in my holy mountain. 12. I will also leave in the midst of thee a humble and poor people; and they shall trust in the name of the Lord. 13. The remnant of Israel shall not do iniquity ‡, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down; and

" is expressed by *speaking the language of Canaan* (Isaiah xix. " 18.). This is a blessing reserved for the latter ages, after " the conversion of the Jews and the Gentiles, when there shall " be one Lord, and his name one. Zech. xiv. 9." Mr. Lowth in loc.

* *My worshippers beyond the rivers of Cush.]* This passage plainly relates to the same people as that described in Isaiah xviii. 1, 7. I have adopted Bp. Horsley's translation of it, which I am persuaded is the true one (See his letter on Isaiah xviii. p. 102, 103.). Mr. Lowth justly refers this passage to the restoration of the Jews, though he retains the common translation.

† *Dispersion.]* A noun of number, meaning *the dispersed*.

‡ *The remnant of Israel shall not do iniquity.]* " The remnant " of Israel shall be holy, the rebels being purged out of them; " See Ezek. xx. 38." Mr. Lowth in loc.

none

none shall make them afraid. 14. Sing, O daughter of Zion; shout, O Israel; be glad, and rejoice with all thy heart, O daughter of Jerusalem. 15. The Lord hath taken away thy judgments; he hath cast out thine enemy: the king of Israel, the Lord, is in the midst of thee: thou shalt not see evil any more. 16. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. 17. The Lord thy God in the midst of thee is mighty: he will save; he will rejoice over thee with joy: he will rest in his love; he will joy over thee with singing——

19. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out: and I will get them praise and fame in every land where they have been put to shame. 20. At that time, I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth; when I turn back your captivity before your eyes, saith the Lord.

COMMENTARY.

I wish not to deny, that Zephaniah may be considered as here predicting *the Babylonian captivity of Judah, the sacking of Jerusalem by the Chaldeans, and the destruction of the literal Nineveh, together with some of the conquests of Nebuchadnezzar.*

*nezzar**. But I think, that the whole context of the prophecy decidedly forbids us to limit it to those events; compels us to believe, that in them it received only an *inchoate accomplishment*; and directs us to look for its *ultimate completion* to *the last dispersion of Judah*, to *the sacking of Jerusalem by the Romans*, and to *the yet future day in which Antichrist will be overthrown and the converted of Judah restored by the instrumentality of some great maritime nation*. In fact, the prophecy contains many matters which must be *exclusively* thus referred: and yet those matters are so interwoven into the very body of the prediction, that they cannot with any propriety be considered in an insulated state. As the *inchoate accomplishment* of the prophecy comes not within the limits of my plan, I shall confine myself to what I believe will be its ultimate accomplishment; premising, that Mr. Lowth thinks like myself, that many parts of it are to be referred to the last ages for their full completion †.

The prophet begins with foretelling *the captivity of the Jews*, primarily alluding to *the Babylonian captivity*, but ultimately directing our attention to *that into which they were led by the*

* See Bp. Newton's Dissert. IX—Mr. Lowth in loc.—and Dr. Gray's Key, p. 482—485.

† See the preceding notes on the prophecy itself extracted from Mr. Lowth's commentary.

Romans. He introduces the Lord solemnly declaring, that he will utterly consume all things from off the land, both man and beast, both fish and fowl; and repeating, as if particularly to engage our notice, that he *will cut off man from off the land**. The whole of this threat plainly denotes, that there should be, what another prophet styles, *a great forsaking* in the midst of the land of Judæa †. After this general denunciation, the Lord proceeds to particulars. He divides *the men of Judah* and *Jerusalem* into two classes; and, inasmuch as they have both grievously sinned though in very different manners, he threatens that he will stretch out his hand upon them all. They who worship Baal and the host of heaven, turning back from the Lord or apostatizing from him, and not seeking and inquiring for him; and they, who worship and swear by the Lord, even swear by their king: all these shall alike experience the divine vengeance. Hence it is plain, since *the worshippers of Jehovah* are thus involved in one common fate with *the worshippers of Baal*, and since God himself equally represents the punishment of both as being a judicial infliction, that *these worshippers of Jehovah* could not have worshipped him in spirit and in truth; but that their

* These words, as well as the whole passage, shew, that a dispersion of Judah is here predicted. I cannot, with Dr. Gray, limit the prophecy to the mere extirpation of idolatry by Josiah.

† Isaiah vi. 12.

worship,

worship, although untainted with idolatry, was nevertheless an abomination unto him.

This double description exactly accords with the state of *the Jews* in the time of our Lord's *first advent*. Part of them were idolaters; and part of them, while they abhorred idolatry, and worshipped the true God, yet made void the law by their traditions, and rejected the promised Messiah. The existence of this second class requires no proof; and, as for the first, "it is said indeed, that, after the return from Ba-
"bylon, *the Jews* scrupulously avoided idolatry,
"and have continued untainted with it to this day.
"But, generally as this is asserted by all commen-
"tators, one after another, it is not true. Among
"*the restored Jews* there was indeed no public
"idolatry, patronised by the government, as there
"had been in times before the captivity, particu-
"larly in the reign of Ahaz. But, from the time
"of Antiochus Epiphanes to the last moments of the
"Jewish polity, there was a numerous and power-
"ful faction, which in every thing affected the
"Greek manners; and this Hellenising party were
"idolaters to a man *." Both these classes are
equally threatened by the Lord, and were equally
carried away captive, when his righteous judgment
cut off man, that is the whole multitude of the
people, *from off the land*.

* Ep. Horsley's Hosea, p. 8.

From this description of the state of the Jews at the era of their dispersion by the Romans, Zephaniah proceeds to foretell *the sacking of Jerusalem by Titus*. And first he announces, that he is about to treat of the great sacrifice, and the great day, of the Lord. In the prophetic language, *a sacrifice* is very frequently used to typify *a great slaughter*; and by *the day of the Lord* we are generally to understand *the day either of the first or second advent*. Here *the day of the first advent* is intended, which is considered as including within itself *the destruction of Jerusalem and the overthrow of the Jewish polity by the Romans**. Zephaniah declares, that at that time there shall be a cry from the fish-gate, and a great crashing from the hills, and a howling from that part of Jerusalem which was called *Mishnah* or *the second city*: that those, who dwelt in the valley or deep glen which divides the upper city from the lower city shall howl, inasmuch as the metaphorical Canaanites or the idolatrous Hellenists are cut off†: that the Lord will search Jerusalem

* See Matt. xxiv. 15—28. I have already observed, that, when the prophecy is considered as primarily relating to *the Babylonian captivity*, this *siege of Jerusalem* must mean *its siege by the Chaldeans*.

† “ The original reads *the people of Canaan*, which word signifies *a merchant* (Hos. xii. 7.) ; but the Chaldee understands it of those who resemble the Canaanites in their idolatries and corrupt manners: so Judah’s mother is called *an Hittite*, and

rusalem with candles, and punish the men that are settled on their lees, or the Saduccean Jews, who had adopted the Epicurean maxim, that God will not do good neither will he do evil, that he does not interfere in the affairs of this world but leaves every thing to chance, and that the sacred volume itself is little better than a gross imposture; lastly he declares, that they shall be pillaged by the troops of that very nation, to the fear of incurring whose displeasure they had sacrificed the promised Messiah *; and shall behold the houses which they had built, and the vineyards which they had planted, become a desolation. In the great day of the Lord, a day of the trumpet and alarm against the fenced cities, neither their silver nor their gold shall be able to deliver them; but they shall suffer severe distress, because they have presumptuously sinned against the Most High.

As the prophecy was, so was its accomplishment. At the very time when, as Josephus tells us, it was no uncommon thing to hear his hardened countrymen ridicule the oracles of their ancient prophets, and plunge into all the impieties of Saduccean infidelity †; God brought great distress

" and her father *an Amorite*, because they did after the works " of the Canaanites, the ancient inhabitants of the land. *Ezek. xvi. 45.*" Mr. Lowth in loc.

* John xi. 48.

† Κατεπάλειο μεν εν τας αύλοις θερμος αιθρωτος, εγκλειστο δι τα θεια, και της των προφητων θεσμων μόνηρ αγυρτικας ληγουσιας εχλευσεται. Joseph. de bell. Jud. L. iv. C. 6.

upon

upon them, so that they walked like blind men. Within they were torn by the madness of civil war; without they were pressed by a powerful and unrelenting enemy. So that their blood was poured out as dust, and their flesh as the dung; it being computed by their own historian Josephus, that eleven hundred thousand perished in the siege, besides those who were slain in other places*.

Having foretold *the destruction of Jerusalem* and *the dispersion of the Jews*, the prophet next calls our attention to *their restoration* and to *other matters connected with it*. He raises his voice on high; and loudly commands *a nation not desired* to gather themselves together, ere the decree conceive wrath and bring forth trouble, ere the day of the Lord's anger come upon them: he exhorts all the meek of the earth to seek the Lord, that they may be hid in the day of his fierce anger. By *the nation not desired* I understand *the long despised, but at length converted Jews*; and by *all the meek of the earth*, both *the Jewish converts*, and their protectors *the maritime nation of faithful worshippers*. The exhortation of the prophet is, that they should hide themselves, that they should not presume to interfere in the day of the Lord's vengeance, but that they should leave it to him to decide his own controversy with the faction of

* Joseph. de bell. Jud. L. vi. C. 9. Sect. 3.

*Antichrist**. However he may in an inferior degree employ them as instruments †, by the supernatural interference of his own right arm he will get himself the victory.

Previous however to Zephaniah's more fully predicting these matters, he tells us, that God will destroy the Philistines, and give their coast to the remnant of *the house of Judah*: that he will turn the captivity of his people, and that in the allegorical evening of their national existence they shall lie down in the houses of Ashkelon: that they shall spoil Moab and Ammon, and shall take their land into their possession: that idolatry shall be for ever abolished; that men shall worship God in all the isles of the nations; and that the Cuthites shall be slain by his sword. All these particulars are similarly predicted by Isaiah as about to happen at the era of *the restoration of Israel*. The ancient people of God are to fly along the coast of the Philistines towards the west; they are to spoil those of the east together. Moab and Ammon, or the nations which shall then possess their

* It is right to observe, that Mr. Lowth interprets this part of the prophecy differently from myself; but the subsequent context induces me to prefer my own exposition, more especially since he allows that a part of that context will not receive its full completion until the last ages. See his note on Zeph. ii. 9, cited above.

† Zech. xii. 6. Micah iv. 13.

terri

territories*, are to obey them †. The Cushim, or the Egyptians who inhabit the banks of the Cushian streams of the Nile, are to be delivered into the hand of *a fierce king*, to be compelled humbly to attend his footsteps, and to be smitten as by the Lord himself‡. And, when *the restoration of Israel* is completed, all nations are to worship in the holy mountain of Zion §.

But there is one great enemy of the Lord, one remarkable persecutor of the Church, whose destruction at this wonderful period is with united voice celebrated by the ancient prophets. This great enemy is sometimes mystically denominated *Edom*; at other times, *Babylon*, or *Tyre*. From Daniel and St. John we learn, that it is *the fourth beast*, or *the Roman empire*, both ecclesiastical and civil, in its last form, or under its last head; that is to say, as recent events have shewn, under the civil domination of *Antichrist* united with the spiritual domination of *the papal man of sin*. Zephaniah styles it *Nineveh*, which was the capital of *the first Assyrian empire*: and, while he predicts the fate of the *literal Nineveh*, he interweaves

* These had escaped out of the hand of *Antichrist*, Dan. xi. 41.

† Isaiah xi. 14.

‡ See Isaiah xi. 15. xix. 4, 20, 22. "He shall have power over all the precious things of Egypt; and the Lubim and the Cushim shall be at his steps." Dan. xi. 43.

§ Isaiah ii. 1—5. et alibi.

with his prophecy various circumstances which are only applicable to the *mystical Nineveh*; and directs us to look for the final accomplishment of it *to the day when the nations are gathered together*, *to the day of the Lord's vengeance*, *to the day when the daughter of his dispersion is brought back by his faithful maritime worshippers beyond the rivers of Cush.*

The beginning of this part of the prophecy, which primarily relates to the *literal Nineveh*, may be compared with the opening of the 18th chapter of the *Revelation*: all the rest of it can only relate to the *mystical Nineveh*. I consider the first verse of the 3d chapter of *Zephaniah*, as immediately connected with the last verse of the preceding chapter; so immediately indeed, that they ought both to be included in the same paragraph: accordingly I have thus arranged them in my transcript of the prophecy. *The city*, mentioned in the one verse, is, I think, the same as *the city*, mentioned in the other verse: *the exulting city that boasts of her superiority over all others is the city that swelleth with pride and yet is polluted*. Our translators have indeed supposed, that *the city*, mentioned in the third chapter, is *Jerusalem*: but the whole context of the prophecy seems to me to shew, that *Nineveh*, not *Jerusalem*, is intended. The Holy Spirit is here foretelling not *the dispersion of Judah*, but *his restoration*; not *the downfall of Jerusalem*, but of *Nineveh and the assembled*

assembled nations. This will sufficiently appear to any person, who attentively reads the whole of *the third chapter* in connection with the latter end of *the second*. Nothing indeed, I am persuaded, could have given rise to such an opinion, except the arbitrary division of chapters, and the mention of *prophets* and *priests* and *a sanctuary* as all appertaining to *the polluted city*.

Zephaniah himself however, unless I be greatly mistaken, puts the matter out of all doubt by describing in a very remarkable manner *the city* mentioned in *the third chapter*. Our translators speak of it as *the oppressing city*; and such no doubt it is: yet neither does this character accord with that of *Jerusalem*, which was notoriously an *oppressed* not an *oppressing city*, a city successively *oppressed* by the iron rod of foreign tyrants; nor does Zephaniah, I apprehend, mean thus to designate it in the words which he here uses. He had already represented it as *a city swelling with pride and deeply polluted, a city exalting itself above all other cities*; whence it would appear somewhat tautological and unnecessary to style it *the oppressing city*, which is an idea plainly involved in what he said before respecting it. Instead therefore of *the oppressing city*, I translate his words *the city of the dove*, and consider them as allusive to a well-known object of worship among the Assyrians. And in this translation I find myself confirmed by the Lxx, the Vulgate, and the Latin translations

of the Syriac and the Arabic; all of which so understand the original word rendered in our version *oppressing*. None of them indeed, except the Latin version of the Syriac, have translated the expression *quite* properly; for they read *the city the dove*, instead of *the city of the dove*: but, so far as the word itself is concerned, they manifestly understood it to mean *a dove*, not *oppressive*.

How greatly *the dove* was venerated by the Assyrians is well known to every person in the least degree conversant with ancient mythology. Diodorus informs us, that they worshipped it as a goddess *; and Semiramis, one of their fabulous sovereigns, was reported to have been changed into *a dove* †. She was in fact the sacred emblem of *the dove* itself: whence, according to Athenagoras, she was worshipped by the Syrians; and was esteemed the daughter of Derceto, and the same

* Διο καὶ τὰς Ασσυρίας τὴν περιστεραν τίμαν ἦς θεα. Diod. Bibl. L. ii. p. 107.

+ Τὸ Σεμιραμίδος τελός εἰς περιστερην απιηπέτο (Lucian. de dea Syra. Vol. ii. p. 885.) Εποιοῦν δὲ μυθολογούντες φασιν αυτην γεννθαι περιστεραν (Diod. Bibl. L. ii. p. 107.). Diodorus further says, that the person who was supposed to have named her, bestowed the appellation *Semiramis* upon her from Doves: ονομάζει την περιστεραν — απὸ τῶν περιστερῶν (L. ii. p. 93.). Hence Hesychius informs us, that *Semiramis* signifies *a wild pigeon*: Σεμιραμίς, περιστερανήσιος ἐλληνιστι. See likewise Ovid. Metam. Lib. iv. ver. 44—48: and Athen. Legat. p. 33,

as the Syrian goddess *. She was likewise the same, in the mythology of Syria, as Rhea, Isis, Astarte, and Atargatis †. In her temple at Hierapolis, her image bore upon its head *a golden dove*; which the Assyrians themselves called *Semeion* ‡, a compound oriental word denoting *the emblem of the dove*. As the western nations mistook the character of Semiramis, and fancied that she was a princess, they had a tradition that her standard was *a dove*; because they found that such was the national insigne of Assyria, the standard of all the Assyrian kings, as *the eagle* was of Rome both republican and imperial §. This being the case, the Assyrian empire itself was poetically styled *the dove*; in allusion to its favourite badge ||; and ac-

* Της Σεμιραμις σύνθετοι Σύροι—Η θυγάτης της Δέρκεστος Σεμιραμις οὐδὲς Σύρια θεος. Athen. Legat. p. 307.

† Chron. Pasch. p. 36—Luc. de dea Syra, Vol. ii. p. 885.

‡ Καλιεται δι επιμηιον και ιπ' αυτων Αστυρων (Luc. de dea Syra :); not merely by the Greeks, but by the Assyrians themselves. Semeion is Sem-Jonah, *the name or sign of the dove*.

§ Signum vexilli Semiramidos fuit figura columbae; quod vexilli signum imitati sunt omnes Assyrii reges (David Ganz Chronolog. L. ii. ad annum 1958.). After the conquest of Babylon by the Assyrians, all the tract of country between the Tigris and Euphrates was called *Assyria*.

|| Our Lord alludes in a similar manner to the Roman ensign, when predicting the siege of Jerusalem by Titus: *Wherever the carcase is, there will the eagles be gathered together* (Matt. xxiv. 28.). The apocryphal Esdras likewise symbolizes *the Roman empire*, or Daniel's *fourth beast*, by *an eagle*. See 2 Esdras xi. xii. and particularly xii. 11.

cordingly it is thrice mentioned by Jeremiah under the name of that very symbol. Speaking of the land of Israel being laid waste by the Babylonians, he styles them *Jonah or the dove*; which passage is properly rendered by the Vulgate, *Their land was made a desolation from the face of the anger of the dove**. In another place, foretelling that the Jews should be restored to their own land, in consequence of the downfall of Babylon, he puts these words into the mouth of the people, as they are likewise properly rendered by the Vulgate: *Arise, and let us go again to our own people, and to the land of our nativity, from the face of the sword of the dove*†. So again, speaking of the overthrow of the Assyrian empire, he says; *From the face of the sword of the dove, they (the captive Jews) shall turn every one to his people, and every one to his own land*‡. In all these passages Jeremiah uses the very same word *Jonah* or *a dove* to designate the *Babylonian* or later *Assyrian empire*, that Zephaniah does to describe *Nineveh* which was the capital city of the *dove* or first *Assyrian empire*§. And here I think we may observe a singular

* Jerem. xxv. 38.

† Jerem. xlvi. 16.

‡ Jerem. l. 16.

§ It was probably in allusion to the sacredness of this bird among the Assyrians, that Hosea uses for a comparison *the flight of a dove out of the land of Assyria* (Hos. xi. 11.). There are still some remains in the East of the ancient diluvian veneration of the *dove* and the *fish*. “In Mecca there are thousands
“ of

singular propriety in the name of the prophet, who was sent to preach repentance to the Ninevites. *Jonah* seems rather to be a title than a proper name. From the circumstance of *the sacred dove* being accounted oracular by the heathens, their priests and prophets were sometimes denominated *doves*, as at other times for the same reason they were denominated *ravens**. The prophet then, assuming the title of *Jonah* or *the dove*, calls upon Nineveh, *the city of the dove*, to repent of her iniquities; and, instead of consulting the false oracle of her favourite *dove*, to attend to the true oracle sent by the living God†.

But

" of blue pigeons, which none will affright or abuse, much less kill them; and they are therefore so very tame, that they will pick meat out of one's hand—They come in great flocks to the temple, where they are usually fed by the pilgrims." The people of Mecca call them *the pigeons of the prophet* (Pitts cited by Harmer, Observ. Vol. iii. p. 57.). In a similar manner Sir John Chardin twice mentions *the sacred fishes* of the East; and tells us, that an Armenian Christian, who had ventured to take some of them, was killed on the spot. Ibid. p. 58, 59.

* Hence Herodotus, when speaking of two priestesses who came from Thebes in Egypt and settled in Dodona, styles them *doves*. Herod. Hist. L. ii. c. 54.

I am indebted to Mr. Bryant, for these remarks on *the Assyrian dove*. See his Anal. Vol. ii p. 283—320.

+ Mr. Bryant, in a later publication, seems to think that Jonah was so called from his being a semi-idolater, partly worshipping God, and partly *the Jonah or dove*: but, in his Analysis, he conceives, and perhaps more justly, that this title was

But I have said enough to shew the propriety with which Nineveh is styled *the city of the dove*; a title, which the decorum of the type required to be conferred upon her, although all that is said in the third chapter relates, not to the *literal*, but to the *mystical Nineveh*. It remains to be shewn, how exactly the description answers to the corrupt communion of *the church of Rome*.

The Nineveh then, which according to Zephaniah will be destroyed at the era of *the restoration of Judah*, is, like her type, an exulting city. She dwells in confident security; and boasts, that there is none beside herself. Such is *the church of Rome*. She fancies, that she is the only true church, and esteems all without the pale of her communion to be heretics. Hence she styles herself *the catholic church*; and applies to her own ecclesiastical polity the promise made to the true universal church, that the gates of hell shall never prevail against it—Nineveh swells with pride, and yet is polluted. *The church of Rome* does the same—Nineveh obeyeth not the voice, she receiveth not correction. The infatuated *church of Rome* hardens herself against all the judgments of the Lord. Unawed by the downfall of the eastern empire, she repents not of the work of her hands,

was bestowed upon him as being an oracular messenger of the Deity to the Ninevites. Compare his Observ. on passages of Scripture, p. 232, with his Anal. Vol. ii. p. 294.

that

that she should not worship demons, and idols of gold and silver and brass and stone and wood, which can neither see, nor hear, nor walk ; neither does she repent of her murders, nor of her sorceries, nor of her spiritual fornication, nor of her thefts *—*The princes of Nineveh* are roaring lions, her judges are evening wolves. *The princes of the Romish communion* have been notorious for persecuting the faithful. The load of innocent blood presses alike upon the houses of Austria, Bourbon, and Savoy. They have all, in all their branches, in all their different dominions, been guilty of shedding the blood of the saints and martyrs ; they have all been as roaring lions to the sheep of Christ's flock ; they have all sold themselves to be tools to *the harlot church* ; none of them have repented of the evil of their ways. And what have been *the ecclesiastical judges of Rome* ? Do the merciless and iniquitous wretches, that preside in the diabolical court of the Inquisition, deserve a better name than *evening wolves*, wolves that cease not to devour their prey until the morning ? *The prophets of Nineveh* are licentiously extravagant, gross hypocrites : her priests have polluted the sanctuary, they have done violence to the Law. It is plain, that this description can only relate to *the mystical Nineveh* ; and with her how accurately does it accord !—The just Lord however is in the midst of

* Rev. ix. 20, 21.

Nineveh.

Nineveh. So is he in the midst of *papal Rome* by his word and ordinances : but no one attendeth to his judgments ; the unjust knoweth no shame—He will not however destroy *Nineveh*, till enough has been done to rouse her to a sense of her condition. Exactly so has it been, and still is, with *papal Rome*. By the instrumentality of a tremendous monster of impiety, *the great Antichrist of the last days*, the nations in the communion of *Rome* have been cut off; their towers have been made desolate ; their streets have been made waste ; their inhabitants have been slain. Yet do we behold any reformation ? The Lord might well say; *Surely thou wilt fear me, surely thou wilt receive instruction, so that thy dwelling place should not be utterly cut off.* But what has been the event ? They rose up early, and corrupted all their doings. To complete her sins, *Rome* became the tool of *Antichrist*, and lent herself to sanction the ambitious tyranny of a vile usurper *.

We

* In objection to this interpretation it may perhaps be urged, Why may not *the city*, described in Zephaniah. iii. 1—5, be *Jerusalem* immediately before its destruction by the Romans ; and why may not the 6th and 7th verses relate to the dispersion of *the Jews*? To this I answer ; that the event, predicted in the 8th verse, is clearly the gathering together of *the Antichristian faction* to Jerusalem at the era of the restoration of *the Jews* and this gathering together is represented as being *the consequence*, although the judgment of God has been long delayed, of the hardened iniquity of *the city*, which the prophet had immediately before

We have read the character of *the Roman Nineveh*; we must now attend to the prophetic account of her joint destruction with her *Antichristian colleague*, a destruction which Zephaniah represents as being contemporary with *the restoration of the Jews*, a destruction therefore which plainly shews that we are not here to understand *the literal Nineveh*. The saints may well be supposed to be weary at beholding the lengthened tyranny of *the harlot church*, and to be struck with horror at viewing the dreadful impieties and extensive ravages of *Antichrist*. God therefore calls upon them to

before described. But the gathering together of *the Antichristian faction* to their destruction is the consequence of the sins of *the Roman Babylon* (see Rev. xvi. 1, 2, 6, 10, 14, 16, 19, and xix. 19, 20, 21.), certainly not of ancient *Jerusalem*: therefore *the city* must be *the Roman Babylon*, and not *Jerusalem*. It may further be remarked, that *the nations*, mentioned *plurally* in the 6th verse, can scarcely mean the *single nation* of *the Jews*: on the contrary, they seem evidently to be the same as *the nations* that are to be gathered together in the 8th verse. After having been cut off and made desolate by the merciless tyranny of *Antichrist*, they will at length be gathered together by his agency and compelled to embark in his final mad crusade. Mr. Lowth thinks that *Jerusalem* is spoken of in the beginning of the third chapter, yet he supposes that *the nations*, mentioned in ver. 6. mean *Nineveh and her allies*. Such being the case, the context seems to me plainly to require that by *the city* we should understand *Nineweh*, not *Jerusalem*. Though, like myself, he refers the prophecy primarily to *the literal Nineveh*, yet he thinks very justly that *the assembling of the nations*, mentioned in the 8th verse, is the same as *the gathering together of the nations to the valley of Jehoshaphat*, predicted in Joel iii. 2, 12.

wait

wait patiently for him, until the day that he rises up to the prey. Sooner or later that awful day will surely come. Then will the Lord gather together the nations, and assemble the kingdoms: then will he collect, to the tremendous vintage of his wrath, *the Roman beast under his last head*, his tool *the false prophet*, and *the vassal kings* that constitute the federal members of his empire. He will bring them together into the land of Palestine, to the valley of Megiddo: and there will he pour upon them the fierceness of his indignation, and devour them with the fire of his jealousy.

Yet this period of unexampled trouble shall at length introduce the happiness of the Millennium. After the destruction of his enemies God will turn unto the nations a pure religious confession, and cause them all to serve him with one consent.

Meanwhile, obedient to the divine command, some *powerful maritime nation of faithful worshippers* will go forth as swift messengers to *the scattered of Judah*. Unconquered by *Antichrist* because servants of the living God, they will suddenly launch their fleets, and will bring an offering unto the holy mountain, even *the long-afflicted daughter of the dispersion*. From beyond the Cushèan streams of the Nile, from the western isles of the Gentiles, will their navy rapidly come upon the wings of the wind. Then shall *the daughter of Judah* be no more ashamed: for, although the Lord will restore her during a period of great tribulation,

bulation, and will punish such of her children as rejoice in their pride and have stayed themselves upon the arm of *Antichrist* rather than upon the arm of God; yet will he leave in the midst of her a humble and contrite people who shall trust in his holy name. Then will he be her king, so that she shall behold evil no more. Then will he undo all that afflict her, and give her praise and renown in every land where she hath been put to shame. Then will he bring her back from all the ends of the earth, and restore her captivity before her eyes.

PROPHECY XXXVII.

The various dispersions of Israel by four kingdoms of the Gentiles—The final restoration and prosperity of the Jews—The miraculous overthrow of Antichrist.

Zechariah i. 12. The angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? 13. And the Lord answered the angel that talked with me with good words and comfortable words—16. Thus saith the Lord; I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts,

hosts, and a line shall be stretched forth upon Jerusalem—

18. Then lifted I up mine eyes, and saw, and behold, four horns. 19. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns, which have scattered Judah, Israel, and Jerusalem. 20. And the Lord shewed me four artificers. 21. Then said I, What come these to do? And he spake, saying, Those were the horns which scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles which lifted up the horn over the land of Judah to scatter it.

ii. 1. I lifted up mine eyes again, and looked, and behold, a man with a measuring line in his hand. 2. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. 3. And behold, the angel that talked with me went forth, and another angel went out to meet him, 4. And said unto him, Run, speak to this young man, saying, Jerusalem shall inhabit towns without walls for the multitude of men and cattle within her*. 5. For I, saith the Lord, will be

* *Jerusalem shall inhabit.*] “*Jerusalem* is here personified “under the symbol of a woman, by which cities and countries “are often figuratively represented—Under this character, *Je-
rusalem* may be understood to occupy or inhabit, not only
“the

be unto her a wall of fire round about her, and will be for glory in the midst of her. 6. Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of heaven*, saith the Lord. 7. Ho Zion, be thou delivered, *thou* that dwellest with the daughter of Babylon. 8. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he, that toucheth you, toucheth the apple of his eye. 9. For behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me. 10. Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. 11. And many nations shall be joined unto the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. 12. And the Lord shall inherit Judah

"the houses within her walls, but the open villages round about, on account of her enlarged population." Dr. Blayney's Trans. of Zechar. in loc.

* *I have spread you abroad as the four winds of heaven.]*
 " As I have scattered you and your brethren of the ten tribes
 " all the world over, so in due time I will gather you from
 " your several dispersions, of which your present restoration
 " from Babylon shall be an earnest." Mr. Lowth in loc.

his portion in the holy land *, and shall choose Jerusalem again. 13. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

COMMENTARY.

The beginning of this twofold prophecy relates entirely to *the 70 years captivity of Judah*. The people had now returned from Babylon: and Zechariah encourages them in the erection of the second temple, by declaring that it should be built in Jerusalem. But from *this particular captivity* he immediately passes to a general view of *all the captivities and persecutions both of Israel and Judah*. He beholds *four horns*, which the interpreting angel informs him denote *four kingdoms of the Gentiles*, that have scattered and afflicted *Judah, Israel, and Jerusalem*. To know *what four kingdoms* are here intended, we must consult history. Now *the Assyrians* led away captive *the ten tribes*. *The Babylonians* afterwards carried away *the two remaining tribes of Judah and Benjamin*. *The Syro-Macedonians* most cruelly persecuted them, and Antiochus Epiphanes in particular wreaked his vengeance on *Jerusalem*; insomuch

* *The Lord shall inherit Judah his portion in the holy land.]*
“ God shall give visible tokens, that the land of *Judea* and its
“ inhabitants are his peculiar people—This may perhaps be
“ more fully verified at the general restoration of that nation.”
Mr. Lowth in loc.

that,

that, in the reigns of the two first Ptolemies, many of the Jews, as we learn from Josephus *, were slaves in Egypt. Lastly, *the Romans* utterly dissolved the Jewish polity, and scattered them over the face of the whole earth. These then seem to be *the four kingdoms*, which scatter *Israel, Judah, and Jerusalem*: for so the prophet, with reference to their several afflictions, most accurately distinguishes into three divisions the sons of Jacob †. As for *the four artificers*, they are plainly allegorical characters: and this part of the prophecy merely denotes, that *the four persecuting horns* should be successively broken ‡.

Having

* Ant. Jud. Lib. xii. C. 1, 2.

† *The four great empires*, as they are usually called, cannot, as it appears to me, be intended by *the four horns*; because *Israel* was led into captivity previous to the rise of *the Babylonian empire properly so called*, and because *the Persians* were protectors, not persecutors, of *Judah*. Yet it is proper to observe that *the Jews* themselves have generally been of opinion, that *these four horns symbolize the four great empires* described in the seventh chapter of Daniel. See Dr. Blayney in loc. Mr. Lowth thinks the expression *four* may perhaps be indefinite, signifying their enemies in general among whom they were dispersed to the four winds of heaven.

‡ Dr. Blayney translates the passage in the following manner. "And Jehovah shewed me four plowmen. And I said, "What come these to do? And he replied, saying, These are "the horns which have scattered Judah, so that no man lifted "up his head. And these are come, sharpening their coulter, "for to use upon the horns of the nations, which lifted up a "horn against the land of Judah to scatter it." The idea
however,

Having thus sufficiently taught us, that we are to understand the rest of his prediction as referring to *the restoration*, not merely *of the Jews from the 70 years captivity*, but *of both Israel and Judah* from the scattering both of *the Assyrian horn* and *the Roman horn*, Zechariah next introduces the imagery, so common among the prophets, *of measuring Jerusalem*. An angel is then charged to tell him, that Jerusalem shall hereafter overflow with men and with cattle; and that the Lord will be a wall of fire around her, and for glory in the midst of her. By this *glory* I think we can only understand *the divine Shechinah*; which will be the glory of the Millennium church, as it heretofore was of the Levitical church *. At least the

however, so far as the general import of the prophecy is concerned, will be the same; for he supposes the allusion to be to *plowmen striking the horns of mischievous oxen with the coulters of their ploughs*.

* I cannot but think that Dr. Blayney lowers the sense of this passage in a very unnatural manner, by paraphrasing it to mean nothing more than "I will reside in the midst of her " for the purpose of promoting her glory and prosperity." *The glory of the Lord, or the Lord the glory*, is frequently used to denote, what I believe it to denote here, *the glorious manifestation of the second person of the Trinity*. See Psalm xxiv. 7. Isaiah xl. 5. lx. 1, 2. Malachi iv. 2. Ezek. iii. 12. Heb. i. 3. John i. 14. Rom. ix. 4. See Jamieson's Vindication of the doctrine of Scripture. Vol. i. p. 95. Philo Judæus styles the divine Logos *the light of the world* and *the intellectual sun*. See Bryant on the sentiments of Philo Judæus, p. 113, 203. See also Mr. Lowth on Zechar. xiv. 4.

subsequent

subsequent context seems almost to compel us to adopt such an opinion.

Here the Lord raises his voice aloud, and calls to the dispersed of *Israel* to gather themselves together from the north, and from the four winds of heaven: from Assyria, the dominions of the literal *Babylon*, through which the *ten tribes* were scattered; and from the West, the dominions of the mystical *Babylon*, through which in a peculiar manner the *two tribes* are dispersed. *The Lord of hosts that speaks is the Messiah*; who, while he solemnly announces his *second advent*, avows that the Lord of hosts, God the Father, hath sent him, thus bearing an illustrious testimony to his own divinity*. After the *glory*, he declares himself to be sent unto the nations that spoiled his ancient people: and now he will shake his hand upon them, and cause them in *their* turn to become a spoil to those, whom they had made their servants. I have no doubt that the *destruction of Antichrist*, at the period of the *restoration of Judah*, is here predicted, in exact harmony with the writings of all the other prophets. After the *glory*, Christ is sent to take vengeance upon the collected nations of his enemies. This *glory* I conceive to be the same, as the *glory* which Zechariah had already mentioned; for the context seems to require, that,

* See Dr. Eveleigh's very clear and satisfactory sermon on this passage.

what the one glory means, **the other** should likewise mean. Subsequent * then to *this glory*, that is to say, subsequent to the manifestation of *God's glory* in the midst of Jerusalem, Messiah will shake his hand over the vassal allies of *Antichrist*. I know not what inference we can draw from this remarkable passage, especially when viewed in connection with other parallel passages, except the following : that, after *the Antichristian faction* has succeeded in taking Jerusalem, and when its armies are upon the full march to Megiddo with a view of attacking the dispirited remnant of *the Jews* and their protectors *the maritime power*, then will *the glory of the Lord* appear in the midst of his holy city ; and, after it has thus appeared, Messiah will go forth in his strength to tread the wine-press of *the mystic Edom*. His enemies being thus subdued, the whole

* Dr. Blayney gives quite a different sense to the word *after*, and explains the whole passage in a manner altogether unlike that which I have adopted. " *To send a person after any thing*," says he, " implies *the requisition of his services for that particular purpose*. When therefore God is said to have sent the angel " *after the glory*, he must be understood to have charged him " *with the means of bringing it about*." The word *after* sometimes bears such a sense in English, and I will not presume so far to set my knowledge in competition with that of the late learned professor as to assert that *וְיַעֲשֶׂה* never bears such a sense in Hebrew : but this I may safely say, that I do not recollect to have met with the word thus used elsewhere, nor do either Buxtorf or Parkhurst assign to it any such signification. I have adopted in short what appears to myself at least the most natural interpretation of the passage.

body

body of his ancient people shall acknowledge that the Lord of hosts hath sent him. They shall look upon him whom they have pierced, when he cometh, and dwelleth in the midst of them; and the daughter of Zion shall sing, and rejoice in the presence of her incarnate God. Meanwhile, after the destruction of the apostate army, many nations shall be joined unto the Lord of hosts. They shall acknowledge his divine mission, and walk in his courts. They shall be awfully silent before him, when he riseth up out of his holy habitation: and every mouth shall be stopped, when he inherits Judah his portion, and when he chooses Jerusalem again.

PROPHECY XXXVIII.

The general restoration of the Jews, and the conversion of the Gentiles.

Zechariah viii. 2. Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. 3. Thus saith the Lord, I am returned unto Zion, and I dwell in the midst of Jerusalem: and Jerusalem shall be called, The city of the truth; and the mountain of the Lord of hosts, The holy mountain. 4. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the

streets of Jerusalem, and every man with his staff in his hand for very age. 5. And the streets of the city shall be full of boys and girls playing in the streets thereof. 6. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. 7. Thus saith the Lord of hosts; Behold I will save my people from the east-country, and from the west-country*; 8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness—13. And it shall come to pass, that, as ye were a curse among the nations, O house of Judah, and house of Israel†; so will I save you, and ye shall be a

* *I will save my people from the east country, and from the west country.]* “This denotes the general restoration of the Jewish nation from their several dispersions, an event foretold by most of the prophets of the Old Testament. The west country here mentioned hath a particular relation to their present dispersion, great numbers of them being in these latter ages settled in the western parts of the world.” Mr. Lowth in loc.

† *O house of Judah, and house of Israel.]* “The mentioning both Judah and Israel, which had been so long separated, shews that both the curse and the blessing here spoken of, in its ultimate sense, belongs to the whole body of the Jews; who, as they are a public instance of God’s judgments now, so shall they hereafter be of his blessings: namely, at the general restoration and conversion of that nation, to which several promises in this chapter relate.” Mr. Lowth in loc.

blessing;

blessing: fear not; let your hands be strong. 14. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; 15. So again have I thought in these days to do well unto Jerusalem and to the house of Judah; fear ye not—20. Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities. 21. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord*, and to seek the Lord of hosts: I will go also. 22. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. 23. Thus saith the Lord of hosts; It shall come to pass in those days, that ten men out of all the languages of the nations shall take hold, even shall take hold of the skirt of him that is a Jew, saying we will go with you: for we have heard that God is with you.

COMMENTARY.

This prophecy must, I think, be referred to *the yet future restoration of God's ancient people*, and not merely to *the return of Judah from the Babylonian captivity*. The following considerations lead me to adopt such an opinion. *A restoration from*

* *Let us go speedily to pray before the Lord.]* “A prophecy of the gentiles coming into the Church.” Mr. Lowth in loc.

the

the east and the west, which was yet future, is promised; *the Jews had already returned from Babylon*, which was only in the north-east. *The restoration both of the house of Judah and the house of Israel* is predicted: *Judah alone* returned from Babylon, with the exception of a few stragglers belonging to *the other ten tribes*. *Judah and Israel* are conjointly to cease to be a curse among the nations: they are still, even in the present day, a proverb and a by-word. Finally there is to be a great influx of mighty and strong nations to Jerusalem, there to worship the Lord, and to seek his face; they are to acknowledge, that God of a truth dwelleth with *the Jews*; and so eager are they to be to court an intimate communication with *the house of Jacob*, that even ten men of all nations and languages shall lay hold of the skirt of *a single Jew*: this prophecy has never yet been accomplished, for it is absurd to suppose it accomplished in the few gentile proselytes made occasionally before the days of *the first advent*; and, if it be not yet accomplished, we must look for its completion in the days of *the second advent*, agreeably to many other predictions to which this is exactly parallel*.

Such then being the case, we may see the reason why it should appear so marvellous in the eyes of the people. They had only just been brought

* See Isaiah ii. 1—5. lxvi. 12, 19—24, and Micah iv, 1, 2, 3.

back from *Babylon*, and they are presented with a prophecy relative to *some yet future restoration both of Judah and Israel*. They do not seem to have considered, that a prediction of this nature involved necessarily a prediction of *some yet future dispersion*. Hence it was marvellous in their eyes; but should it for that reason be likewise marvellous in the eyes of the Lord of hosts? *Their second dispersion by the Romans* has now long since taken place: and from the past we may anticipate, as equally certain, *their future restoration along with the house of Israel*, both from the west-country and from the east-country,

PROPHECY XXXIX.

The instrumentality of Judah in the overthrow of Antichrist—The restoration of Joseph—His office of converting the Gentiles—The fate of Egypt and Assyria.

Zechariah x. 3. Mine anger is kindled against the shepherds, and I will punish the goats: for the Lord of hosts visiteth his flock the house of Judah, and maketh them as his goodly horse in the battle. 4. Out of him shall go forth a corner, out of him a nail, out of him the bow of battle, out of him all that draw near together. 5. And they

they shall be as mighty men *, which tread down in the mire of the streets in a battle: and they shall fight, because the Lord is with them; and the riders on horses shall be confounded. 6. And I will strengthen the house of Judah, and I will save the house of Joseph †, and I will bring them again to place them: for I will have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. 7. And they of Ephraim ‡ shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. 8. I will hiss for them, and gather them: for I have redeemed them, and they shall increase, as they have increased. 9. And I will sow them among the people, and they shall remember me in far countries; for they shall live with their children, and shall return. 10. I will bring them also out of the land

* *They shall be as mighty men.*] "This may be understood—“of the victories, which the Jews should obtain over their enemies in the latter times. See chap. xii. 6, to which the following part of the chapter seems to relate." Mr. Lowth in loc.

+ *Judah—Joseph.*] "This promise is probably to be understood of the general restoration of the Jewish nation upon their conversion, a subject often treated of by the prophets in the Old Testament, where *Judah* and *Israel* are spoken of as equal sharers in this blessing." Mr. Lowth in loc.

‡ *They of Ephraim.*] "*Ephraim* is equivalent here to *the ten tribes*, as *the house of Joseph* is, ver. 6." Mr. Lowth in loc.

of

of Egypt, and gather them out of Assyria ; and I will bring them into the land of Gilead and Lebanon ; and it shall not suffice for them. 11. And he shall pass through the sea with affliction, and shall smite the waves of the sea, and all the deeps of the river shall dry up ; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. 12. And I will strengthen them in the Lord ; and they shall walk up and down in his name, saith the Lord.

COMMENTARY.

Zechariah opens this prophecy with the same imagery that Ezekiel had used before him*. The anger of God is kindled against the shepherds or governors who had so long troubled his people *Israel* : and he threatens to punish *the goats*, or *those apostate Jews who had joined the party of Antichrist* † ; while he promises in general to visit his flock, and to make them as the goodly horse in the battle. For this purpose he will bring it to pass, that, at the time when *the infidel confederacy* is overthrown, *Judah* shall take an active part in the destruction of his enemies‡. Out of him shall go forth *a corner*, or *a chief commander* § ; out of him

* Ezek. xxxiv. † Compare Ezeck. xxxiv. 17.

‡ Compare Zechar. xiii. 2—6.

§ “ *A community* is often expressed by *an edifice* or *building* ;
“ and the corresponding parts expressed by the same name.
“ Hence,

him *a nail*, or the officers next in rank*; out of him the bow of battle, or the archers †; out of him

" Hence, as the largest stones or timbers are used in the angles
 " to bind together and strengthen the sides of the building,
 " which meet therein as in a common centre; so the angle or
 " corner metaphorically denotes the chief personage in a com-
 " munity, on whom its strength and security principally de-
 " pends. Accordingly we find מְלָא, properly corners, rendered
 " chief in our English version, Judg. xx. 2. 1 Sam. xiv. 38. and
 " in Isaiah xix. 13. they that are the stay; in the margin, go-
 " vernors; and by Bp. Lowth, chief pillars. Therefore by
 " מְלָא here may be understood the commander in chief." Dr.
 Blayney's Zechariah in loc.

* " מְלָא is properly a nail or pin used to fasten the timbers
 " or parts of a building together; and may therefore serve to
 " denote the officers next in command under the chief, by whose
 " means the common soldiers are united, kept steady, and in
 " regular order. Bp. Lowth has two excellent notes on Isaiah
 " xxii. 23, 24. in which are stated the use and importance of
 " nails, spikes, or wooden pins, and their application to denote
 " persons eminent in station and power. Such a nail or pin was
 " Eliakim to be, the support of his family and friends; and
 " such had Shebua been; but he, it is said, ver. 25, was to
 " be removed, cut down, and to fall, so as to involve in his
 " ruin all that depended on him. In one of these notes the
 " Bishop cites Ezra ix. 8, Grace hath been shewed from the Lord
 " our God, to leave us a remnant to escape, and to give us a nail
 " in his holy place. That is, says the Bishop, as the margin of
 " our Bible explains it, a constant and sure abode. But might
 " it not rather mean, a person of wisdom and authority to conduct
 " and steady them, and on whom they might lean for support,
 " after that God had brought them once more to his holy
 " place?" Dr. Blayney in loc.

† " The bow of battle can only mean the archers in an army."
 Dr. Blayney in loc.

*all that draw near together**. And the Lord will give them strength to tread down their foes, and to fight as mighty men even as the riders on horseback.

Nor shall *Judah* alone be restored: God will save likewise *the house of Joseph*, though he appears to have long entirely forgotten them. He will hiss for them, and gather them: and, after he hath mightily redeemed them, he will sow them among the people, and they shall remember him in far countries. He will make them as it were the seed of his Millennium church: and cause them to be instrumental in spreading the knowledge of his truth, to the uttermost parts of the earth †. He will bring them moreover out of Egypt, and gather them out of Assyria. The figurative sea of Egypt shall then be smitten, and the river of Assyria shall be dried up; or, as the prophet himself explains this symbolical imagery, the pride of Assyria shall be brought down, and the scepter of Egypt shall

“ In the house or building these words would denote *the stones of common use placed contiguous or in close order one by another*. Correspondently in the army must be meant *the close embodied phalanx, or main body of men of war advancing on together in regular order to meet the enemy*. Accordingly was frequently signifies to *draw nigh* towards an enemy for the purpose of giving him battle, and this both with and without מנהל, following it. See Josh. viii. 11.—1 Sam. vii. 10.—xvii. 16, 40.—2 Sam. x. 13.—Jer. xlvi. 3.—Joel iii. 9—14.” Dr. Blayney in loc.

† Compare Hosea ii. 23.

depart

depart away. Nevertheless, while restoring his ancient people and executing vengeance upon his enemies, God will not forget to be gracious. Though he will smite Egypt, and give it up for a season into the hand of *Antichrist*; yet he will smite it only to heal it: for “they shall return to “the Lord, and he shall be intreated of them, and “shall heal them.” Assyria shall likewise taste his mercy, after he has gathered his long lost sheep of *the house of Israel* from out of the midst of her. “In that day shall Israel be the third with Egypt “and with Assyria, even a blessing in the midst “of the land; whom the Lord of hosts shall bless, “saying, Blessed be Egypt my people, and Assyria “the work of my hands, and Israel mine: in-“heritance *.”

* Isaiah xix. 22, 24, 25. Compare Isaiah xi. 15, 16, and xxvii. 12, 13.

PROPHECY XL.

The miraculous overthrow of the Antichristian confederacy—The conversion of certain Jews in Jerusalem—The preservation and conversion of the third part of the Antichristian confederacy—The previous sacking of Jerusalem by Antichrist—The manifestation of Messiah to destroy Antichrist—The extermination of false religion—The destruction of Antichrist—The prevalence of true religion—The nature of the plague, with which the faction of Antichrist will be afflicted—The part, which Judah will act—The final conversion and prosperity of Judah.

Zechariah xii. 1*. The burden of the word of the Lord. Concerning Israel saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him; 2. Behold, I will make Jerusalem a cup of trembling unto all the peoples round about,

* *Chap. xii. 1.]* Mr. Lowth supposes, like myself, that this prophecy relates to an invasion of Judæa at the period of the yet future restoration of the Jews; but he imagines, what I cannot see the least reason for believing, that the invaders will be the Turks. In fact, the Turks will have been overthrown as a nation previous to the restoration of the Jews. This I have already shewn in my Comment. on Prophecy XXV, and in my Dissert. on the 1260 years, Vol. I. p. 388—393. (2d edit.)

even when they † shall be against Judah, in the siege against Jerusalem. 3. Even in that day will I make Jerusalem a stone of burden unto all the peoples*: all that burden themselves with it shall be cut in pieces, and all the peoples of the earth shall be gathered together against it. 4. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. 5. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem are my strength in the Lord of hosts their God. 6. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the peoples round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. 7. The Lord also shall save the tents of Judah* first, that

* *They shall be.*] I take the singular verb מִשְׁׁרֵב to relate to the peoples considered collectively as one great body. See in the original Isaiah v. 26—30. This translation and the exposition consequent upon it seem to me to accord better with the context of the prophecy, than those proposed, by Dr. Blayney.

* *A stone of burden*] “ Jerusalem is here compared to a “stone of great weight, which, being too heavy for those who “attempt to lift it up or remove it, falls back upon them, and “crushes them to pieces.” Dr. Blayney in loc.

* *The tents of Judah.*] “ The body of the Jewish nation, “that encamp in the open country.” Mr. Lowth in loc.

the

the glory of the house of David, and the glory of the inhabitants of Jerusalem*, do not magnify themselves against Judah. 8. In that day shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel Jehovah before them.

9. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon him whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. 11. In that day shall there be a great mourning in Jerusalem, as the mourning of the vintage—shouting of Rimmon † in the valley of Megiddon. 12. And the land shall mourn, every family apart: the family of the house

* *The inhabitants of Jerusalem.]* “The people that defend Jerusalem from within.” Mr. Lowth in loc.

† *The vintage—shouting of Rimmon.]* The word רִימָם, or as it is here written רִימָן, signifies *loud shouting*, either as of men treading grapes, in which sense it is used in Isaiah xvi. 10, and Jerem. xxv. 30; or as of soldiers encouraging one another to battle, in which sense it is used in Jeremiah li. 14. The second signification is plainly borrowed from the first, *the treading of the wine-press being a constant scriptural image of the slaughter of a battle.* See Parkhurst’s Heb. Lex. Vox רִימָן.

of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 13. The family of the house of Levi apart, and their wives apart; 14. All the families that remain, every family apart, and their wives apart.

xiii. 1. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusaleim, for sin and for uncleanness. 2. And it shall be in that day, saith the Lord of hosts, I will cut off the names of the idols * from the earth, and they shall not be mentioned any more; and also the prophets and the unclean spirit will I cause to pass from out of the earth. 3. And it shall come to pass, when any one shall prophesy any more, that his father and his mother, who begat him, shall say unto him, Thou shalt not live, because thou hast spoken falsehood in the name of the Lord: and his father and his mother, who begat him, shall thrust him through when he pro-

* *Idols.*] “Ezekiel, confessedly prophesying of the latter times, when Israel and Judah, incorporated again into one nation, shall return into their own land, says, to the same effect as Zechariah, *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with all their transgressions* (Ezek. xxxvii. 23.)—We are taught to expect that the conversion of the Jews will be followed by a further reformation of the world (Rom. xi. 15); and that the time will come when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ (Rev. xi. 15), and the beast and with him the false prophet shall be cast into a lake of fire and brimstone (Rev. xix. 20).” Dr. Blayney in loc.

phesieth.

phesieith. 4. And it shall come to pass in that day, the prophets shall be ashamed every one of his vision, when he prophesied*; and they shall not wear a garment of hair † in order to deceive. 5. But he shall say, I am not a prophet, I am a man that tilleth the ground; for a man hath had the property of me ‡ from my youth. 6. And, when one shall say unto him, What are those wounds § in thy hands? then, he shall say, *They are what I inflicted in the house of my friends.*

7. Awake,

* *Of his vision when he prophesied.]* "That is, of the extraordinary communication, which he pretended to have received, when he uttered a prophecy which he knew to be false." Dr. Blayney.

+ *A garment of hair.]* "See 2 Kings i. 8. Matt. iii. 4. They shall not affect the dress of the old prophets, in order to pass off their impostures." Dr. Blayney.

‡ *Hath had the property of me.]* "Disclaiming all pretensions to the character of a prophet, he shall profess himself to be no other than a plain ordinary labouring man, employed in husbandry business by those, whose property he had been, *quasi adstrictus glebae*, from his youth. Mr. Harmer's observations on this passage, which he justly parallels with the declaration of Amos, that he was *no prophet, nor the son of a prophet, but an herdsman and a gatherer of sycamore fruit*, go to shew the incompatibility of such active and laborious employments with the retired and sedentary life of those, who were trained up in the schools or colleges of the prophets, in order to qualify themselves for that profession." Dr. Blayney.

§ *Those wounds.]* Two ancient usages are clearly alluded to here; "the one, that of the idolatrous priests and prophets,

7. Awake, O sword, against my shepherd, and against the mighty man my neighbour, saith the Lord of hosts. Smite the shepherd, and the sheep shall be scattered ; for I will turn my hands *even* against the mean ones. 8. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die ; but the third shall be left therein. 9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them : I will say, It is my people ; and they shall say, The Lord is my God.

xiv. 1. Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. 2. For I will gather all nations against Jerusalem

" who sought to engage the attention and favour of their deity " by cutting and slashing themselves, as the priests of Baal did " (1 Kings xviii. 28) ; the other, that of those who cut them- " selves as a token of their grief and mourning for their de- " ceased relations and friends. It appears also from Jer. xlviij. " 37, that these cuttings were performed on the hands in par- " ticular. When therefore the man, now ashamed of his pre- " tensions to prophesy, came to be challenged for those scars " that were visible on his hands, he would deny them to have " proceeded from any idolatrous cause, but would have them " thought to be marks left by those wounds which he gave " himself in the house of his relations and friends, in the " paroxysms of his grief for the loss of them." Dr. Blayney. See also Mr. Lowth in loc.

to battle: and the city shall be taken*, and the houses rifled, and the women ravished: and half

* *The city shall be taken.*] I cannot but think the opinion adopted by some, that *the sacking of Jerusalem by the Romans* is here intended, very incongruous with the whole tenor of the prophecy. When the city was taken by Titus, not merely *half* of the inhabitants were made captive, and the other half left; but the whole nation was dispersed, insomuch that none were left except a few stragglers compared by Isaiah to the gleanings of the vintage. So again: immediately after *the sacking of Jerusalem*, here predicted by Zechariah, the Lord will go forth and fight against those very nations which had just taken it. *Judah* likewise will fight against them; agreeably to the former declaration of the prophet, that God would make *Jerusalem* a *cup of trembling* and a burdensome stone unto all the peoples that had gathered themselves together to besiege it. It is superfluous to observe, that no such events followed *the sacking of Jerusalem by the Romans*. In short both the whole tenor, and the whole chronology, of the prophecy compel me to suppose, that Zechariah is here speaking of *the same taking of Jerusalem by Antichrist*, that Daniel so plainly foretells when he declares, that that great enemy of God, ere he comes to his end, shall plant the curtains of his tents between the seas in the glorious holy mountain.

" It is impossible," as Dr. Blayney justly observes, " to reconcile these words *the rest of the people shall not be cut off from the city* with the state of facts at the time when *Jerusalem* was taken by the Romans. For at that time we are well assured by Josephus who was an eye witness, not only *all* that were in the city were either slain or made captives, but also the city itself was razed to the ground, so as to leave no vestige of an habitation. How then could there be a residue not cut off from the city? And, if there has been no capture since, to which these words can be applied, we must look forward to futurity for the completion of the prophecy."

of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3. Then shall the Lord go forth, and fight against those nations, as when he fighteth in the day of battle. 4. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east: and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it towards the south. 5. And the valley of the mountains shall be choked up*; (for the valley of the mountains will reach near) and it shall be choked up, as it was choked up by the earthquake in the days of Uzziah king of Judah: and the Lord shall go, the God of all saints, with thee. 6. And it shall come to pass in that day, that there shall not be light, but cold and a thick fog†. 7. And there shall be one day (known it is unto the Lord ‡) neither day nor night: yet it shall come to pass in the evening

* Choked up.] See Dr. Blayney in loc.

† Cold and a thick fog.] See Dr. Blayney in loc.

‡ Known it is unto the Lord.] " This sentence seems to have been inserted by way of prolepsis, to the following effect;—
" Such a phenomenon, though it may appear extraordinary, is however worthy of belief, because revealed by God, to whom both the matter and the time is known. So it is said, *Acts xv. 18, Known unto God are all his works from the beginning of the world.*" Dr. Blayney in loc.

time

time that it shall be light. 8. And it shall come to pass in that day, that living waters * shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9. And the Lord shall be king over all the earth. In that day the Lord shall be one; 10. And his name one † shall encompass the whole earth, as the plain from Geba to Rimmon south of Jerusalem; and she ‡ shall be raised up, and sit in her own place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's winepresses. 11. And men shall dwell in her, and there shall be no more

* *Living waters.*] "By *living waters* there is good reason to believe are meant *the gifts and graces of the gospel dispensation*. See Isaiah xii. 3.—xlv. 3.—lv. 1.—Jer. ii. 13.—Ezek. xlvi. 1, &c.—Joel iii. 18.—John iv. 10.—vii. 38, 39. That these benefits will be diffused more extensively by *the restoration of the Jews*, is not obscurely intimated, Rom. xi. 15." Dr. Blayney in loc.

† *His name one.*] "By *the name of Jehovah* I conceive to be meant *the profession of his true religion*, which, it is here foretold, should compass or pervade the whole earth, as it had done the country of Judæa included within the plain extending from Geba north to Rimmon south of Jerusalem—*The universal propagation of God's name or religion* is predicted, as in other places of Scripture, so particularly Isaiah lix. 19.—Mal. i. 11." Dr. Blayney in loc.

‡ *She.*] "That is, *Jerusalem*, which is here, as elsewhere, represented as a *female figure*, raised from the ground, and sitting tranquil on her ancient seat." Dr. Blayney in loc.

utter

utter destruction *; but Jerusalem shall sit in security.

12. And this shall be the plague, wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away, while they stand upon their feet; and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth. 13. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one of them on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14. And Judah also shall fight at Jerusalem: and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15. And so shall be the plague of the horse, of the mule, of the camel, of the ass, and of all the beasts that shall be in these tents, as this plague.

16. And it shall come to pass, that every one, that is left of all the nations which came against Jerusalem, shall go up even from year to year, to worship the King, the Lord of hosts, and to keep the feast of the tabernacles. 17. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King

[§ There shall be no more utter destruction.] “The city shall never be utterly destroyed, as it was by the Chaldeans and Romans.” Mr. Lowth in loc.

the

the Lord of hosts, even upon them shall be no rain. 18. And, if the family of Egypt go not up, and come not, although there be not upon them the plague * wherewith the Lord will smite the nations that come not up to keep the feast of tabernacles; 19. The same shall be the punishment of Egypt, and the punishment of all the nations, that come not up to keep the feast of tabernacles.

20. In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. 21. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more a trafficker in the house of the Lord of hosts †.

COM-

* *Although there be not upon them the plague.]* "That is, "although they be not visited precisely in the same manner as "the other nations, namely with a want of rain, which of itself "would be no punishment to that country where by the 'situation of the country no rain usually falls; yet, as it follows "in the next verse, they should not be exempt from the same "punishment with the other nations that sinned in like manner, "namely famine, which would be the sure consequence, as "Abp. Newcome observes, if the rains did not fall in Ethiopia "so as to cause an overflowing of the Nile. This interpretation "is according to the present reading of the text, which needs "no alteration." Dr. Blayney in loc.

† *Every pot—no more a trafficker.]* "The meaning of this "passage seems to be, that every thing in Judah and Jerusalem "should

COMMENTARY.

From this concluding and very minute prophecy of Zechariah, we learn several most interesting particulars respecting the period of *the restoration of Judah**. *A great confederacy of many nations*

is

" should be accounted so holy and acceptable to God, that
 " the common utensils in their houses might be used for the
 " purpose of sacrificing without offence; so that those who
 " came to sacrifice might take and use them indiscriminately;
 " which would effectually supersede that traffic, which was
 " carried on in the temple for the supply of such things as
 " were wanting on those occasions. Our Saviour speaks of
 " the traffickers in the temple in his days, whom he drove out,
 " and forbade to make his father's house a house of merchandise."

Dr Blayney in loc.

" " It is not difficult to perceive," says Dr. Blayney, " that
 " the prophecies in this and the two following chapters (Zech.
 " xii. xiii. xiv.) relate to future times — But, without pre-
 " tending to determine precisely concerning *the invaders*, the
 " substance of the prophecy in this (Chap. xii.), and on to the
 " seventh verse of the next, chapter will be found to amount
 " to this; that Jerusalem will be besieged by a multitude of
 " hostile nations, to the great terror of the people in its vi-
 " cinity, as well as of *Judah* itself; but that the attempts of
 " those nations will be frustrated through the special inter-
 " position of the Deity, and will terminate in their total dis-
 " comfiture and ruin, and in the permanent peace and pros-
 " perity of the victorious *Jews*. After which *the Jews* will be
 " brought at length to see and lament the sin of their fore-
 " fathers in putting their Messiah to death; and thereupon
 " will have the means of purification and atonement afforded
 " them; and, being thus cleansed from past guilt, will re-
 " gounce

is to invade Palestine and to besiege Jerusalem. This confederacy, when we consider the era to which it is assigned, can only be the same as *that of Daniel's wilful king*: in other words, it is the confederacy predicted by St. John, of which *Antichrist*, then become *the last head of the Roman beast*, is destined to be the leader. To the armies then of *Antichrist*, God declares, that he will make Jerusalem a cup of trembling and a stone of burden; and that he will smite every horse with astonishment and blindness, and his rider with madness. Afterwards however we learn, that, notwithstanding the final preservation and victory of *Judah*, *Antichrist* with his congregated nations shall first succeed in making himself master of Jerusalem; where he will conduct himself with his wonted cruelty and profligacy. Half of the inhabitants he will upon this occasion make his captives, but the rest of them shall not be cut off from the city. And now, while elate with victory and breathing vengeance against his remaining enemies he is leading his host to the valley of Megiddo,

" nounce all their former offensive practices, and carefully ab-
" stain from a future repetition of them" (Dr. Blayney in loc.). Dr. Blayney thinks it probable, that *the combination against Judah*, here predicted, is the same as *that of Gog and Magog*, foretold by Ezekiel. I differ from him for the reasons which I have already abundantly assigned when treating of that remarkable prophecy. It clearly appears to me, that the subject of the present prediction is *the overthrow of Antichrist*.

suddenly

suddenly the glory of the Shechinah will appear in the midst of Jerusalem *, and the Lord himself will go forth to fight against the nations, as when he fightheth in the day of battle. Mount Olivet will own its present God †, and cleave asunder beneath him. An earthquake will announce the descent of the triumphant Messiah ; and the king of saints will go forth to war in behalf of his ancient people. Then will he suddenly smite with a horrible plague all the peoples that have fought against Jerusalem, and cause them madly to unsheathe every man his sword against his neighbour. *Judah* likewise shall fight against them : for in that day the Lord will make *the governors of Judah* like an hearth of fire among the wood, and like a torch of fire in a sheaf ; and they shall devour all the peoples round about, on the right hand and on the left.

Nearly about the same time, and most probably immediately before the sacking of Jerusalem and

* Zechar. ii. 5, 8.

† " The glory of the Lord, that is the *Shechinah* or symbol " of God's presence, when it departed from the city and temple, settled itself upon the mount of Olives (Ezek. xi. 23.). " So, when God shall return to Jerusalem, and make it the " seat of his presence again, it shall return by the same way " it departed (See Ezek. xlvi. 2.). We may add, that, when " our Lord ascended from the mount of Olives, the angels told " his disciples, *he should come again in like manner*, that is, in a " visible and glorious appearance at the same place." Mr. Lowth in loc.

the

the subsequent destruction of the nations, such of *the Jews* as had been restored by *Antickrist*, and placed in the capital of Palestine, will be converted to the faith. They will look upon him whom they have pierced, and mourn for him as one that mourneth for an only son. This conversion to protestant Christianity, and consequent dereliction of the cause of *Antickrist*, is in fact the only reason that can be assigned for his turning his arms against his late allies. We may collect from Daniel, that, after he had settled them in Jerusalem, and while he was engaged in the conquest of Egypt, suddenly he hears from the north and from the east (as he would do, supposing him to be then in Egypt) the unpleasant tidings of the landing of *the great maritime power* with *the converted Jews*, and of the penitence and defection of those whom he had himself restored in an unconverted state. Enraged at the intelligence, he goes forth menacing utter destruction to all his opponents: and, as Zechariah similarly predicts, he plants the curtains of his tents between the seas in the glorious holy mountain; or, in other words, he besieges and takes Jerusalem*. Then, and not till then, he shall coine to his end, and none shall help him.

Here it must be observed, that Zechariah very remarkably divides *the restored of Judah* into two

* Compare Dan. xi. 41—45, where the route of *Antichrist* is very minutely described.

parts;

parts; styling the one *the tents of Judah*, and the other *the house of David and the inhabitants of Jerusalem*: and he asserts, that the Lord shall save *the tents of Judah* first*. Afterwards he proceeds to describe *the conversion of the house of David and Jerusalem*, as taking place subsequently to their restoration. *Judah in tents* then is placed in contradistinction to *Judah in Jerusalem*; *Judah the first saved by the Lord*, to *Judah not brought to salvation till afterwards*. This exactly accords with the opinion, which I have more than once had occasion to advance: that *part of the Jews* will be restored, in a converted state, by *the great maritime power*; and *part*, in an unconverted state, by *Antichrist*. *The converted Jews* are described as being in *tents*; because they are attached to the army of *the maritime power*, and have not yet acquired a permanent settlement: while *the unconverted Jews*, whose conversion in their own country Zechariah foretells in the present prophecy, are said to be dwelling in *Jerusalem*. Here they are besieged by *Antichrist*; and, as a just punishment for their former impiety, several of them, so far

* "The meaning here is, that God would save *the tents of Judah* first, or previously to any other; and for this the reason immediately follows, that *the house of David and the inhabitants of Jerusalem* might not be tempted to value themselves too highly on the preference given to them (supposing that had been the case) above the rest of *Judah*." Dr. Blayney in loc.

a, this world is concerned, are suffered to perish. Such a fate precisely agrees with the many predictions, which very explicitly declare, that *the Jews* shall return in a time of great trouble, and shall be made severely to suffer in the course of their restoration *. In short, *these two divisions of Judah* are clearly those two divisions of the flock, which Ezekiel calls *the sheep and the goats* †.

The

* Jerem. xxx. 1—17. Ezek. xx. 33—38.

† See Ezekiel xxxiv. In the first edition of my *Dissertation on the 1260 years*, I was right in asserting, that this passage plainly taught us to expect a *two-fold restoration of the Jews*; but at that time I had by no means a clear conception of the precise meaning of it. Hence I mistook the import of the expression “the Lord shall save the tents of Judah first;” supposing it to denote, that the division called *Judah* should be *restored* previous to the restoration of the other division called *the house of David and the inhabitants of Jerusalem*: but, how the one was to be distinguished from the other, I could not then conceive; being aware from their description, that *both* the divisions must be composed of *Jews* properly so called. I readily acknowledge, that, when that work was first published, I did not entertain the slightest suspicion that *the house of Israel* would ever be restored separately from *the house of Judah*, and that afterwards the two would coalesce into one kingdom. Taking up the common notion, that *the ten tribes are irrecoverably lost excepting such individuals as returned from Babylon with Judah*, I had a confused idea, that all those prophecies, which speak of *the restoration both of Judah and Ephraim*, meant *that of Ephraim* only as included in *that of Judah*. A more exact, laborious, and connected, view of the subject has now led me to adopt a very different opinion. Not that the present passage of Zechariah relates to *the two-fold restoration of Judah and*

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Ephraim;

The overthrow of Antichrist, as I have repeatedly had occasion to observe, will take place in Palestine, or the region between the seas : and St. John even tells us the particular part of that country, where this great event will happen ; informing us, that it is called in the Hebrew tongue *Armageddon*, or *the cursing to utter destruction at Megiddon*. It is remarkable that Zechariah has an allusion to the same place, which he interweaves with his account of the penitence manifested by *the converted Jews*. " Their mourning," says he, " shall be " like the mourning at the vintage-shouting of " Rimmon in the valley of Megiddon." He may, I believe, primarily refer to *the mourning on account of the overthrow of Josiah*, which happened in this valley* : but, from the peculiarity of his phraseology, I am strongly inclined to think, that he ultimately though covertly alludes to *the de-*

Ephraim : in supposing it to relate to *a two-fold restoration of Judah only*, I was perfectly right ; but I erred in fancying it to relate to a two-fold successive restoration of Judah. I am now convinced, that it predicts a two-fold contemporaneous restoration of Judah, previous to the subsequent restoration of Israel : *the one division of Judah*, accurately denominated *the tents of Judah*, will be first brought to salvation, being restored in a converted state by *the great maritime power* ; *the other division of Judah*, no less accurately denominated *the house of David and the inhabitants of Jerusalem*, will afterwards be brought to salvation, being restored in an unconverted state and for mere political purposes by *Antichrist*. See my *Dissertation*, vol. ii. p. 395, 396 (1st edit.).

* 2 Kings xxiii. 29, 30.

struction of Antichrist. Adopting the metaphorical language of Isaiah, language adopted on the same occasion by St. John, he directs our attention to the vintage-shouting of Rimmon, which is a small town in the valley and neighbourhood of Megiddon. Hence we may naturally suppose, that *this shouting* is *the shouting when the vintage of God's wrath is gathered in*, and when the Almighty Word treads the wine-press of the *mystic Edom* and sprinkles his garments with the blood of his enemies. The other Rimmon, which the prophet afterwards mentions in connection with Geba*, is a different town of the same name, which lies south-west of Jerusalem.

The same subject is continued in *the 13th chapter*. When a fountain for sin and for uncleanness is opened to *the house of David*, and when *the inhabitants of Jerusalem* have availed themselves of the mediatorial sacrifice of Christ †, then all idolatry and all false prophets shall for ever cease among them. They shall at once enjoy the blessings of true religion and temporal security; for in that day the Lord will smite him, who is both *their oppressor* and the enemy of his Church. The sword

* Zechar. xiv. 10.

† “ *The blood of Christ, which cleanseth from all sin,* is manifestly here intended, *the Jews* being upon their conversion “ and repentance to be admitted to all the privileges of the “ Christian covenant.” Dr. Blayney in loc.

of divine justice shall awake against *Antichrist**,
against that presumptuous shepherd or ruler, that
mighty

* After having examined this passage as carefully as I am able, I rest in the opinion of Dr. Blayney, that it has not the most distant relation to the death and sufferings of Christ; I believe that our Lord cites a part of it merely as a proverbial saying, laying it down as a matter of course, for the followers to disperse when their leader was taken off. The arguments, which Dr. Eveleigh brings to prove that the word *nvay* denotes the equality and consubstantiality of the Father and the Son, do not appear to me conclusive. The word itself signifies a neighbour or fellow-citizen, in which sense it frequently occurs in the book of Leviticus. Now, when one man is said to be the neighbour of another, that they are of the same nature follows indeed of course, but certainly not because they are neighbours but because they are men; that is to say, the idea of sameness of nature is incidental, it does not spring out of the term neighbour. So again, the circumstance of two men being neighbours or fellow-citizens does not prove that those two men are equal or upon the same level in society. This being the case, if a person be said for some reason or another to be the neighbour of God, I see not how either consubstantiality or equality is at all necessarily implied. The subject of the present prophecy is the restoration of Judah and the overthrow of a mighty confederacy before Jerusalem. In the course of it we are told, that some shepherd or prince, some mighty man who made himself the neighbour of God, should be smitten by a sword: that the wrath of the Almighty should be kindled not only against him, but against the little ones or mean ones; or those, as Dr. Blayney justly observes, "that are usually held of less account, "the common people:" that, in consequence of this display of the divine vengeance, such as escaped should be scattered: that these scattered ones should compose the third part of the whole,

the

mighty tyrant; who, after having spoken marvellous things against the God of gods, at length in *the last days,*

the two other parts having been cut off: and that this third part, consisting of the scattered ones, should by the severity of their sufferings be converted to the profession of the truth. In all this there is so much that is applicable to the general drift of the prophecy, and so little that is applicable to the times of our Lord, that I think with Dr. Blayney, "perhaps the passage "in question might never have been considered differently from "the rest, had not our Saviour thought fit to make use of it "for the purpose of illustration."

A shepherd denotes *a prince*. But what remarkable prince is to be smitten at the era of *the restoration of Judah*, except *Anti-christ* now become *the last head of the Roman beast*? God styles him *my shepherd*, as he styles Nebuchadnezzar *my servant*, merely because he is an instrument of vengeance in his hand. And he speaks of him as being mighty, and as making himself his neighbour, because he attempts as it were to elbow the Almighty out of his own peculiar residence, the glorious holy mountain of Zion. I take the idea to be something similar to that of Milton:

" The chief were those, who from the pit of hell
 " Roaming to seek their prey on earth durst fix
 " Their seats long after next the seat of God,
 " Their altars by his altar, gods ador'd
 " Among the nations round, and durst abide
 " Jehovah thundering out of Zion; thron'd
 " Between the Cherubim ; yea, often plac'd
 " Within his sanctuary itself their shrines,
 " Abominations ; and with cursed things
 " His holy rites and solemn feasts profan'd,
 " And with their darkness durst affront his light."

days, even when the judgments of heaven are abroad, dares to make himself the immediate neighbour of the Lord, and sets up a new abomination of desolation in the peculiar city of the Most High, by planting the curtains of his pavilions between the seas in the glorious holy mountain *. When the shepherd is smitten, such of his flock, as escape the avenging sword of him that rideth on the white horse †, shall be scattered far and wide; and, agreeably to the parallel prophecy of Isaiah ‡, shall carry into all nations the tidings of their overthrow, and of the marvellous manifestation of the power of God. Great however will first be the slaughter of them; for the Lord will

This interpretation exactly harmonizes with the general tenor of the present prediction, and with what we are taught to expect by the other inspired writers at the eventful period of the *restoration of Judah*. *Antichrist* will then place himself in the mount of God. But the sword of the Messiah will speedily be drawn against him; and he will come to his end, none being able to help him. His vast armament will be overthrown with dreadful slaughter; and such as escape will be scattered over the whole world, and in the severe school of adversity will at length be brought to a hearty penitence for their past offences.

* "A new section commences here (Chap. xiii. 7.), but not, "I think, a new subject of prophecy. For, as far as we can judge of a prophecy before its accomplishment, it appears to be a continuation of the same subject, which was entered upon at the beginning of Chap. xii; namely, *the alarming invasion of Judah, and siege of Jerusalem, by a numerous body of nations.*" Dr. Blayney in loc.

† Rev. xix. 13, 15.

‡ Isaiah lxvi. 19, 20.

turn

turn his hands, not only against the leader, but likewise against the mean ones, even all his inferior followers. Of the whole *Antichristian army* two thirds shall perish, and one third only shall be preserved. This third part shall be brought through the fire of affliction to sincere faith and repentance; and every one, that is left of all the nations which came against Jerusalem, shall go up from year to year to worship the king, the Lord of hosts. But first, as I have just observed, and as we are taught both by Isaiah and Zechariah, they will be scattered through all countries; and, carrying wherever they go the wonderful tidings of *their own defeat and of the restoration of Judah*, they will be made instrumental in bringing about also *the restoration of Israel*.

In the 14th chapter, which contains a prediction of *the sacking of Jerusalem*, and a more particular account of the manner in which *the confederacy of Antichrist* will be overthrown*; it is said, that,

in

* " This chapter goes on to foretell *a siege*, in which Jerusalem will be taken and sacked, and half of its inhabitants carried into captivity, whilst the rest will be enabled to stand their ground. In this critical situation they will be relieved by the arm of divine power, exerting itself wonderfully in their behalf, and attended with the most beneficial consequences; such as living waters going forth out of Jerusalem; the name and majesty of the true God acknowledged through the whole earth; and the entire re-establishment of Jerusalem in security. In the mean time, the hostile invaders,

in the great day of the Lord, there shall not be light, but cold and a thick fog ; that it shall be, as it were, neither perfect day nor perfect night ; but that in the evening it shall be light. It seems most natural to understand these expressions allegorically. The meaning of them may perhaps be, that, at the beginning of the period styled the great day of the Lord, the high counsels of God shall not be clearly understood. The temporary success of Antichrist, particularly his taking Jerusalem even after the conversion and penitence of its inhabitants, will throw over them a veil of darkness and obscurity. Even the pious may begin to doubt, whether the time for the restoration of God's ancient people be yet arrived. But, when the Lord goeth forth to fight against his enemies, when his feet stand upon the mount of Olives, when the hitherto victorious legions of Antichrist are suddenly cut off in the midst of their strength ; then will all darkness be removed, then will the purposes of heaven be clearly understood, then

" debilitated by sickness, thrown into confusion, and falling
 " foul upon each other, will yield themselves and their wealth
 " an easy conquest to the assailing Jews. After this a con-
 " formity in religious worship will be required of all the na-
 " tions under a severe penalty ; and all things in Judah and
 " Jerusalem, from the least to the greatest, shall thenceforward
 " be accounted holy. Such are the great outlines of this ex-
 " traordinary prophecy ; to fill up which with any tolerable
 " certainty, it will be necessary perhaps to wait the times of
 " its accomplishment." Dr. Blayney in loc.

will

will the interposition of the Almighty be acknowledged. Obscure as the greatest part of that wonderful day may be, at evening-time it shall be light.

When the enemies of God and his people are subdued, living waters shall go forth from Jerusalem. *The children of Israel* shall be sown through all nations, and shall be greatly instrumental in spreading universally the knowledge of the truth. Every one then shall have an opportunity afforded him of drinking of the waters of life.

The prophecy concludes with foretelling *the holiness and happiness of the Millennium*, when the Lord shall be king over all the earth. It intermingles however with these promises of general felicity, an oblique intimation, that some will, notwithstanding such visible tokens of divine interposition, fall away from the faith even of the Millennial Church. A plague is denounced against such families of the earth as shall refuse to come up to Jerusalem to worship the King, the Lord of hosts: whence it is natural to infer, that some families *will* withhold the adoration which is due from them. Accordingly we are told very particularly by Ezekiel and St. John, in their prophecies concerning those last rebels against God whom they agree in calling *Gog and Magog*, that this will certainly be the case. But *the last confederacy* will be overthrown like *the former confederacy*; and the Church will at length be translated from earth to heaven.

PRO-

PROPHECY XLI.

The restoration of the Jews at the close of the times of the Gentiles.

Luke xxi. 20. When ye shall see Jerusalem compassed with armies, then know, that the desolation thereof is nigh. 21. Then let them which are in Judèa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22. For these be the days of vengeance, that all things which are written may be fulfilled. 23. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

COMMENTARY.

In these words of our Lord, we have an oblique though a decisive prediction that *the Jews* shall be restored. Having foretold, that Jerusalem shall be besieged and taken by the Romans, and that *the Jews* shall be led away captive into all nations, Christ adds, that Jerusalem shall be trodden down
of

of the Gentiles, until *the times of the Gentiles* be fulfilled. Hence we must necessarily infer, that, so soon as the times of the Gentiles are fulfilled, Jerusalem shall cease to be trodden down by them, and *the scattered Jews* shall be restored to their own land.

What is meant by *the times of the Gentiles* is sufficiently plain from the circumstance of *the expiration* of those times being coupled in point of chronology with *the return of Judah*. When *Judah* begins to be restored, *the 1260 years* will be finished, and the judgments of God will go forth against *the Roman empire under its last head*. Hence it follows, as Bp. Newton observes, that

" *the times of the Gentiles* will be fulfilled, when
 " *the times of the four great kingdoms of the Gen-*
 " *tiles according to Daniel's prophecies shall be*
 " *expired, and the fifth kingdom or the kingdom*
 " *of Christ shall be set up in their place, and the*
 " *saints of the Most High shall take the kingdom,*
 " *and possess the kingdom for ever, even for ever*
 " *and ever **."

Whether the remarkable hieroglyphical passage †, which succeeds this prophecy, may be applied to *the times of the second advent*, or whether it must be confined to *the figurative coming of our Lord in judgment against Jerusalem when it was sacked*

* Bp. Newton's Dissert. XX.

† Luke xxi. 25—28.

by the Romans, depends entirely, as it appears to me, upon the meaning of the word *generation* in the 32d verse. "Verily I say unto you, this generation shall not pass away, till all be fulfilled*." If *generation* here denote *a generation of contemporary men*, it seems unwarrantable to extend the prediction, relative to *the coming of the Son of man*, to *the second advent*; when Christ so expressly tells us, that both it, and his preceding literal prediction of *the sacking of Jerusalem*, will be accomplished ere the then existing generation shall have passed away. But, if with Mr. Mede we suppose it to denote *a nation or people*, as the word γενεα undoubtedly may do, and if by *this nation* we understand with him *the nation of the Jews*; we are then at liberty to extend the prophecy to the times of *the second advent*. In that case, our Lord's declaration, when paraphrased, would amount to this: "I solemnly assure you, "that, notwithstanding this people shall be led "away captive into all nations, and their capital "city trodden under foot until *the times of the Gentiles* shall be accomplished; yet they shall "in no wise pass away; they shall in no wise lose "their separate existence; but shall be wonderfully preserved in the land of their dispersion a

* The same declaration occurs, and in the same part of the prediction, in the parallel prophecies recorded by St. Matthew and St. Mark, though neither of those evangelists mention the implied promise of *the restoration of Judah*.

" distinct

" distinct and unmixing nation, till all be fulfilled,
 " till a series of tremendous political revolutions
 " has ushered in my *second advent*, till I appear
 " in the clouds of heaven pouring down vengeance
 " upon *Antichrist* and his *confederated multi-*
tudes." I believe it to be almost an axiom in
 prophetic interpretation, that there is scarcely a
 prediction relative to *the first advent* which does
 not look forward ultimately to *the second advent* ;
 and certainly no prediction seems more worthy of
 such an extension than that of our Lord himself,
 provided only we be *warranted* in thus extending
 it by his assertion that " this generation shall not
 " pass away till all be fulfilled." That the pre-
 diction *primarily* relates to *the siege of Jerusalem*,
 no one I apprehend will be disposed to deny ; and
 I think we may venture to add, that our Lord him-
 self elsewhere seems peculiarly to direct our at-
 tention to this event. He declares, that the dis-
 ciples " shall not have gone over the cities of
 " Israel, till the Son of man be come * ;" and, in
 another place, yet more explicitly, that some of
 those very disciples " shall not taste of death, till
 " they see the Son of man coming in his king-
 " dom †." Assertions like these, plainly delivered
 in allusion to his subsequent prophecy, lead one
 to doubt the propriety of Mr. Mede's exposition

* Matt. x. 23.

† Matt. xvi. 28. See also Mark ix. 1. and Luke ix. 27.

of the word *generation*, and incline one rather to think that its *most obvious meaning* is that intended by our Lord. If then it do mean simply *a generation of co-existing men*, we are scarcely warranted in extending the prediction to the times of *the second advent*. It is in this sense that Bp. Newton takes the word, and thence very naturally argues as I have done. "It is to me a wonder," says he, "how any man can refer part of the "foregoing discourse to the destruction of Jerusalem, and part to the end of the world or any "other distant event, when it is said so positively "here in the conclusion, *All things shall be fulfilled in this generation*. It seemeth as if our "Saviour had been aware of some such misapplication of his words, by adding yet greater force "and emphasis to his affirmation, *Heaven and earth shall pass away, but my words shall not pass away*—In another place he says, *There are some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom*: intimating, that it would not succeed immediately, and yet not at such a distance of time, "but that some then living should be spectators "of the calamities coming upon the nation." Yet does his Lordship afterwards, not very consistently with his prior remarks, suppose the prophecy ultimately to relate to *the end of the world and the day of judgment*. He observes, what no doubt is perfectly true, that "it is usual with the prophets
" to

"to frame and express their prophecies so, as
 "that they shall comprehend more than one event,
 "and have their several periods of completion." But, if our Lord expressly limit this prediction to *the siege of Jerusalem*, as he certainly does, if with the Bishop we suppose *generation* to mean *a generation of co-existent men*, what right have we, contrary to his own declaration, to extend it to *the end of the world**?

But, in whatever sense we are to understand that part of the prophecy, which speaks of *signs in the sun and in the moon and in the stars*, of *distress of nations*, of *the roaring of the sea and the waves*, of *the shaking of the powers of heaven*, and of *the Son of man coming in the clouds*; whether we are to understand it *limitedly* as referring solely to *the destruction of Jerusalem and the wars which preceded it*, or *extendedly* as referring likewise to *the awful political revolutions of the last times* which according to the general voice of prophecy will usher in *the second advent*: in whatever sense, I say, we are to understand it, there is no ambiguity, or difficulty in our Lord's explicit declaration, that *the Jews* shall be scattered through all nations, and that *Jerusalem* shall be trodden down of the *Gentiles*, until *the times of the Gentiles* shall be ful-

* See Bp. Newton's Dissert. XXI. The reader will find the whole of Mr. Mede's scheme of interpretation in his Works, Book iv. Epist. xii. p. 752, 753.

filled.

filled. Since this prediction was delivered, *the Jews* have been led away captive by the Romans, and to this present hour continue dispersed over the face of the whole earth. Jerusalem has never ceased to be trodden down of the Gentiles; being successively occupied by the Romans, the Persians, the Saracens, the Turks of the Selzuecian race, the Egyptian caliphs, the Latin Christians, the Egyptian caliphs a second time, the Mamelucs, and the Turks of the Ottoman race. These last are its present masters; and ere *the times of the Gentiles* are fulfilled, it is destined likewise to be trodden down by *Antichrist*. But, when those times are fulfilled, then it will cease to be trodden down; and, after all the political changes which it has witnessed, will once more revert to its ancient possessors, *the children of Judah*. Thus are *the Jews* themselves, through the whole period both of their dispersion and restoration, a standing evidence of the divine mission of him, whom they refuse to acknowledge as the promised Messiah.

PROPHECY XLII.

The restoring of the kingdom to Israel.

Acts i. 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at

at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

COMMENTARY.

This is another oblique prediction of *the restoration of Israel*. Our Lord does not answer the question of his disciples, by telling them that they were completely mistaken in their belief that the kingdom *would* be restored to *Israel*, but only by informing them that it was not for *them* to know the times or the seasons; thus tacitly allowing that such a restoration would, sooner or later, assuredly take place*.

We are at present in just the same state of uncertainty that *they* were, respecting the precise era

* They seem to have expected, that, when the Spirit was in "so extraordinary a manner poured out, and the world according to Christ's prediction (John xvi. 8.) convinced of sin, of righteousness, and of judgment, the whole nation of *the Jews* would own him for the Messiah, and so not only shake off its subjection to the Romans, but itself rise to very extensive and perhaps universal dominion. The word *απολίθωσις* intimates *the shattered and weakened state, in which Israel now was*. And I cannot but think our Lord's answer may intimate, it should at length be restored, though not immediately, or with all the circumstances they imagined; which concession seems the most satisfactory answer to Rabbi Isaac's objection against Christianity, from his mistaken sense of these words." Dr. Doddridge's Comment. in loc.

of this great event. For, although we know in general, as they likewise might have known, that *Judah* will begin to be restored at *the end of the 1260 years*; yet, in particular, we cannot be positive respecting *the true date of those 1260 years*; we can merely pitch upon such a one as appears to us most probable; the event alone can bring *certainty* to men, for the Father hath put in his own power the times and the seasons. To myself *the year 606* appears the proper date: but, after all, it is very possible that I may be quite mistaken, as Mr. Mede and others of my predecessors have been before me.

PROPHECY XLIII.

The present rejection and final conversion of the Jews, when the fulness of the Gentiles shall have come.

Romans xi. 1. I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. 2. God hath not cast away his people which he foreknew—11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12.

Now,

Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13. For I speak to you, Gentiles; inasmuch as I am the Apostle of the Gentiles, I magnify mine office: 14. If by any means I may provoke to emulation them which are my flock, and might save some of them. 15. For, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 16. For, if the first-fruit be holy, the lump is also holy: and, if the root be holy, so are the branches. 17. And, if some of the branches be broken off, and thou being a wild olive-tree wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; 18. Boast not against the branches. But, if thou boast, thou bearest not the root, but the root thee. 19. Thou wilt say then, The branches were broken off, that I might be grafted in. 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. 21. For, if God spared not the natural branches, take heed lest he also spare not thee. 22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness: otherwise thou also shalt be cut off. 23. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in again. 24. For, if thou wert cut out of the olive-tree which is wild by nature, and

wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree.

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; That blindness in part has happened to Israel, until the fulness of the Gentiles be come in. 25. And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. 27. For this is my covenant unto them, when I shall take away their sins. 28. As concerning the Gospel, they are enemies for your sakes: but, as touching the election, they are beloved for the fathers' sakes. 29. For the gifts and calling of God are without repentance. 30. For, as ye in times past have not believed God, yet have now obtained mercy through their unbelief; 31. even so have these also now not believed, that through your mercy they also may obtain mercy. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

COMMENTARY.

The whole mystery of *the call of the Gentiles, the rejection of the unbelieving Jews, and the final conversion*.

conversion of their posterity in the last ages, is here very fully and explicitly set forth. *The Jews* were rejected of God, because they rejected and crucified the Messiah. But, when *the fulness of the Gentiles shall have come in*, or, as our Lord expresses it, when *the times of the Gentiles shall be fulfilled*; that is to say, when the times of the four great monarchies of the Gentiles shall have expired, and when *the three times and a half* shall have come to their close: then shall the natural branches, now no longer abiding in unbelief, be grafted into the good olive-tree of the Church.

The events of the day shew, that *the coming in of the fulness of the Gentiles* cannot be very remote; for *the last times* of atheism and infidelity, so minutely described and predicted by the apostolical prophets *, have indisputably commenced: but *the times of the Gentiles* are not yet *altogether fulfilled*, *their fulness* is not yet *perfectly come in*; because we still behold Jerusalem trodden down of the Gentiles. Nevertheless, when the appointed *three times and a half* shall have expired, the Lord will assuredly begin a wonderful work in the earth. He will go forth in his wrath, and cut off those ingrafted branches that have not continued in his goodness: and at length, after the destruction of *Antichrist* is completed, *all Israel*, in *both* his great divisions, shall be converted and saved. Glorious

* See my Dissert. on the 1260 years. Chap. 3.

will be the inauguration of the Millennium Church ! If the fall of *the Jews* have been hitherto the riches of the world ; and the diminishing of them, the riches of the Gentiles : how much more their fulness ! In the hand of God, they shall be a most powerful instrument of spreading the Gospel through all nations. The harvest of *the first advent* shall not be comparable to the harvest of *the second advent*. For the name of Christ shall be known from the east to the west ; and his praises shall be heard in the utmost parts of the earth. *Israel* shall be made the seed of the Church ; and thus, from first to last, will prove the true *Jezrael* of God *.

I think it right to observe, that Mr. Mede, Dr. Whitby, and Dr. Doddridge, have given an interpretation of *the coming in of the fulness of the Gentiles*, different from that which I have done. By this phrase they understand *the great conversion of the Gentiles to Christianity at the time of the second advent* : but, in adopting such an interpretation, they do not seem to have sufficiently considered the order of events. We learn from St. Paul, that what he terms *the fulness of the Gentiles* is to come in *previous* † to the general conversion

* Hosea i. 11. ii. 22, 23.

† “ Blindness in part hath happened to Israel, *until* the fulness of the Gentiles be come in.” Whence it is plain, that *the fulness of the Gentiles* must *first* come in ; and *afterwards* the blindness of Israel be removed.

and

and restoration of *Israel*: whereas the second great harvest of the Church, or the universal conversion of the Gentiles to the faith, is to be posterior to it, and in a great measure the consequence of it. *Antichrist* is first to be overthrown, and the whole house of *Israel* to be brought back both to their own land and the fold of the Church: then, and not till then, the general conversion of the Gentiles is to take place. In short, how can the Jews be made instruments of converting others, how can they become the seed of the Millennium Church, unless they themselves be first converted? But the fulness of the Gentiles comes in before the conversion of the house of *Israel*: therefore it cannot denote the conversion of the Gentiles, which will not be accomplished till afterwards, and that by the instrumentality of the now converted Israelites, as we are repeatedly taught in various prophecies. It is somewhat remarkable, that Dr. Doddridge does not seem to be aware how much he contradicts himself, when, in another note on this same prediction of St. Paul, he very justly remarks, that, when the restoration and conversion of the Jews " shall be accomplished, it will be so unparalleled, " as necessarily to excite a general attention, and " to fix upon men's minds such an almost irresistible demonstration both of the Old and New " Testament revelation, as will probably captivate the minds of many thousands of deists in " countries professedly Christian: nor will this

x *

" only

" only captivate their understanding, but will have
 " the greatest tendency to awaken a sense of true
 " religion in their hearts: and this will be a means
 " of propagating the Gospel with an amazing ve-
 " locity in Pagan and Mohammedan countries." How can all this be *the consequence* of the restoration of *Israel*, if the general conversion of the Gentiles (supposing such to be the import of St. Paul's expression *the coming in of the fulness of the Gentiles*) take place *before* Israel is restored? Mr. Mede is liable to the very same charge of self-contradiction*, and, what is yet more, of absolute inconsistency. For, while in one part of his works he explains the phrase to mean *the conversion of the Gentiles*, he elsewhere supposes it to be parallel to that of our Lord *the fulfilling of the times of the Gentiles*, which he rightly conceives to denote *the end of the last great monarchy at the termination of the three times and a half*†.

Bp.
Newton

* Compare his works, p. 197, 891, 892.

+ " Because the Jews are not yet called, it followeth that " *the fulness of the Gentiles* is yet to come: and what then " should this fulness be, but *the fulness of the Gospel's extent over all the nations of the world?*—

" Some think, that St. Paul in this place hath reference unto " that speech of Christ (Luke xxi. 24.), where he foretells, " that the Jews should fall by the edge of the sword, and be led " captive into all nations, and Jerusalem should be trodden down " of the Gentiles, until the times of the Gentiles should be ful- " filled or accomplished. But it seems to me, that *the fulness of the*

Newton is guilty of much the same inconsistency. He teaches us, that *the fulfilling of the times of the Gentiles* means *the expiration of the times of the four great kingdoms of the Gentiles* when the last of them shall be overthrown, and that *the coming in of the fulness of the Gentiles* signifies *their general conversion*; and yet he represents, like myself, the two phrases as being parallel to each other*.

The

“ *the Gentiles* and *the fulfilling or accomplishment of their times* “ should not be the same, howsoever they may be coincident.” Mede’s Works, Disc. XXXVI. p. 197.

Here Mr. Mede denies the parallelism of the two phrases.

“ *The Jews shall be carried away captive over all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled*: that is, until the monarchies of the Gentiles should be finished. For these *times of the Gentiles* are that last period of the fourth kingdom prophesied of; *a time, times, and half a time*; at the end whereof the angel swears unto Daniel (Chap. xii. 7.), that *God should accomplish to scatter the power of the holy people*. This is that *fulness of the Gentiles*, which being come, St. Paul tells us, *the Deliverer shall come out of Zion, and all Israel shall be saved*. Rom. xi. 26.” Works B. iii. Treatise on Daniel’s Weeks, p. 709.

Here, if I mistake not, he asserts their parallelism.

* “ *The times of the Gentiles* will be fulfilled, when the times of the four great kingdoms of the Gentiles according to Daniel’s prophecies shall be expired, and the fifth kingdom or the kingdom of Christ shall be set up in their place.—*Jerusalem, as it hath hitherto remained, so probably will remain, in subjection to the Gentiles, until these times of the Gentiles be fulfilled*; or, as St. Paul expresseth it, *until the fulness*

The common application of St. Paul's expression to the conversion of the Gentiles seems principally to have arisen from translating the word εἰσλθῃ, shall come in; as if it related to the Gentiles coming into the Church. But it by no means necessarily bears any such sense. It may with equal propriety be translated shall take place or shall happen*. In this case therefore the whole phrase would be, Until the fulness (namely of the times) of the Gentiles shall take place or arrive. Πληρωμα is the parallel substantive to the verb used by our Lord in St. Luke †. Accordingly, it is elsewhere employed by the inspired writers to denote fulness of time ‡.

PROPHECY XLIV.

The visible manifestation of Christ to confound Antichrist.

Rev. i. 7. Behold he cometh with clouds; and every eye shall see him: and they which pierced

" fulness of the Gentiles be come in, and so all Israel shall be saved, and become again the people of God. The fulness of the Jews will come in, as well as the fulness of the Gentiles."

Dissert. xx. at the end.

* As in Luke ix. 46. † Luke xxi. 24.

‡ See Ephes. i. 10. Gal. iv. 4.

him:

him: and all kindreds of the earth shall wail because of him. Even so, Amen.

COMMENTARY,

These words contain an evident allusion to a prophecy of Zechariah relative to *the restoration and conversion of the Jews**. Like that prediction, they certainly give us reason to believe, that there will be *a visible manifestation of the Lord*, at the period when *Antichrist* is overthrown, and *the Jews* are resettled in their own land. This awful manifestation St. John afterwards describes at large †. Here he briefly tells us, that all the kindreds of the earth, meaning I suppose *the great confederacy of the Latin earth or Roman empire*, shall wail because of the Messiah; that every eye shall see him; and that they also which pierced him, *the lately unbelieving but now penitent Jews*, shall look upon him. *Amen. Even so come, Lord Jesus* ‡!

* Zechar. xii. 10.

† Rev. xiv. 17—20. xix. 11—21.

‡ Rev. xxii. 20.

CON-

CONCLUSION.

SUCH are the various prophecies which treat of *the restoration of Israel and the overthrow of Antichrist*, and such are the conclusions which I have thought myself warranted in deducing from them. It is obvious, that in expounding Scripture we must not make some parts of it contradict others. This is the principle, on which I have proceeded in the present work; and it is the only principle by which a consistent interpretation can be produced. Some prophecies teach us, that *the children of Israel* will be restored in a converted state; others, that they will be restored in an unconverted state: some, that they will be restored contemporaneously with the last expedition of *Antichrist*; others, that they will be restored after his overthrow and in consequence of the tidings of it which will be carried among all nations by such as escape from that great catastrophè: some, that they will be restored by the instrumentality of *a maritime nation of faithful worshippers*; others, that they will be restored by the instrumentality of *a tyrannical power which officiously intermeddles in the concerns of its weaker neighbours*, and of which *Ashur or Babylon* was a type: in short, some, that they will be restored in a time of unexampled trouble,

trouble, and that they will suffer very severely as their forefathers did during their exodus from Egypt; others, that they will be restored in much joy and tranquillity, and will be brought back with great honour by the nations among which they are dispersed. These different matters appear at first sight contradictory: and yet, since they are all foretold by the same spirit of God, they all rest upon the same divine authority. We must therefore believe that they will all come to pass. Hence a commentator cannot be uselessly employed, who endeavours to remove their apparent contradictoriness, and to exhibit them as perfectly harmonizing with each other.

If we adopt the scheme, which I have attempted to establish in the preceding pages, this contradictoriness undoubtedly *will* be removed; and, whether I be right in *every* particular or not, it will at least have been shewn, that each prediction is capable of receiving its full accomplishment without jarring with other seemingly opposite predictions. Thus, in interpreting these various prophecies, there is no inconsistency in supposing, that *Judah* will be restored contemporaneously with the *Antichristian expedition*, and that *Joseph* and his brethren of the *ten tribes* will be restored subsequently to it; that *Judah* will be restored partly in a converted and partly in an unconverted state, partly by *some great maritime power* and partly by *Antichrist*; that, being thus restored in the midst of

of wars and tumults, he will suffer very severely; and that *the ten tribes*, being restored *after* the downfall of *Antichrist* and consequently *after* the ceasing of those wars and tumults, will return in peace and tranquillity to the land of their fathers. I presume not indeed to say, that my interpretation must in *all* points be necessarily the true one, for *positive* knowledge can only spring out of the event: but this I certainly will say, that the different prophecies themselves are in no wise inconsistent, because even *before* their accomplishment they are capable of being reduced to perfect harmony.

The subject is a very awful one, particularly in times like the present, when the judgments of God are so manifestly abroad in the earth. My wish has been to turn the attention of *all*, both *Christians* and *Jews*, to those predictions which I have collected together, and upon which I have commented: for *all* are most deeply concerned in their accomplishment. I may add, that *we* of this great protestant maritime nation are *peculiarly* interested; for it certainly is not impossible, that *we* may be *the messenger-people* described by *Isaiah* as destined to take a very conspicuous part in the conversion and restoration of *Judah*. Hitherto *we* have been preserved, a column in the midst of surrounding ruins. While mighty empires totter to their base, and while *Antichrist* advances with rapid strides to his predicted sovereignty over the *enslaved kings* of the Roman earth; *we*, through the

the blessing of divine Providence, have attained to a pitch of naval preëminence unknown and unexampled in former ages. Such being our present circumstances, it is no less our interest as politicians, than our duty as Christians, to endeavour, each according to our opportunity and measure, to promote the conversion of *the house of Judah*. Whatever may be our success, and whether we be *the predicted messenger-people* or not, of *this* at least we may assure ourselves, that no labour of love, undertaken for the sake of extending Christ's spiritual kingdom, will be unrewarded by our divine master. Should this work be made instrumental through the blessing of God in opening the eyes of a single *individual* of the lost sheep of *the house of Israel*, the author will not have laboured in vain.

I cannot conclude with greater propriety than in the words of Bp. Newton.

" *The Jews were once the peculiar people of God: and as St. Paul saith, Hath God cast away his people? God forbid.* We see, that after so many ages they are still preserved by a miracle of Providence a distinct people: and why is such a continual miracle exerted, but for the greater illustration of the divine truth, and the better accomplishment of the divine promises, as well those which are yet to be, as those which are already, fulfilled? We see that the great empires, which in their turns subdued and oppressed

" pressed the people of God, are all come to ruin;
 " because, though they executed the purposes of
 " God, yet that was more than they understood :
 " all that they intended was to satiate their own
 " pride and ambition, their own cruelty and re-
 " venge. And, if such hath been the fatal end of
 " the enemies and oppressors of *the Jews*, let it
 " serve as a warning to all those, who at any time
 " or upon any occasion are for raising a clamour
 " and persecution against them. They are blame-
 " able no doubt for persisting in their infidelity
 " after so many means of conviction ; but that is
 " no warrant or authority for us to proscribe, to
 " abuse, injure, and oppress them, as Christians
 " of more zeal than either knowledge or charity
 " have in all ages been too apt to do. *Charity is*
 " *greater than faith* : and it is worse in us to be
 " cruel and uncharitable, than it is in them to be
 " obstinate and unbelieving. Persecution is the
 " spirit of *Popery* ; and in the worst of popish
 " countries *the Jews* are the most cruelly used and
 " persecuted : the spirit of *Protestantism* is tol-
 " eration and indulgence to weaker consciences.
 " Compassion to this unhappy people is not to
 " defeat the prophecies : for only wicked nations
 " were to harrass and oppress them, the good
 " were to shew mercy to them ; and we should
 " choose rather to be the dispensers of God's
 " mercies, than the executioners of his judgments.
 " Read *the 11th chapter of the Epistle to the*
 " *Romans* ;

" *Romans*; and see what the great apostle of the
 " gentiles, who certainly understood the prophecies
 " better than any of us can pretend to do, saith of
 " the infidelity of the Jews. Some of the gentiles
 " of his time valued themselves upon their superior
 " advantages; and he reproves them for it, that
 " they, who were cut out of the olive-tree which
 " is wild by nature, and were graffed contrary to
 " nature into a good olive-tree, should presume
 " to boast against the natural branches: but what
 " would he have said, how would he have flamed and
 " lightened, if they had made religion an instrument
 " of faction, and had been for stirring up a per-
 " secution against them? We should consider,
 " that to them we owe the oracles of God, the
 " scriptures of the New Testament as well as the
 " Old; we should consider that the glorious com-
 " pany of the apostles and the goodly fellowship
 " of the prophets were Jews; we should consider,
 " that of them as concerning the flesh Christ came,
 " the Saviour of the world: and surely something
 " of kindness and gratitude is due for such infinite
 " obligations. Though they are now broken off,
 " yet they are not utterly cast away. Because of
 " unbelief, as St. Paul argues, they were broken
 " off, and thou standest by faith; be not high-
 " minded, but fear. There will be a time, when
 " they will be graffed in again, and again become
 " the people of God; for, as the apostle proceeds,
 " I would not, brethren, that ye should be igno-

" *rant of this mystery (lest ye should be wise in
 your own conceits) that blindnss in part has
 happened to Israel, until the fulness of the
 gentiles be come in; and so all Israel shall be
 saved.* And which (think ye) is the most likely
 method to contribute to their conversion, which
 are the most natural means of reconciling them
 to us and our religion, prayer, argument, long-
 suffering, gentleness, goodness; or noise and
 invective, injury and outrage, the malice of
 some, and the folly and madness of more? They
 cannot be worse than when they crucified the
 Son of God, and persecuted his apostles: but
 what saith our Saviour? *Father, forgive them,*
for they know not what they do: what saith his
 apostle St. Paul? *Brethren, my heart's desire*
and prayer to God for Israel is, that they might
be saved. In conformity to these blessed ex-
 amples our church hath also taught us to pray
 for them; and how can prayer and persecution
 consist and agree together? They are only pre-
 tended friends to the church, but real enemies
 to religion, who encourage persecution of any
 kind. All true sons of the church, all true
 protestants, all true Christians, will, as the apostle
 adviseth, *put away all bitterness, and wrath, and*
anger, and clamour, and evil-speaking, with all
malice; and will join heart and voice in that
 excellent collect—*Have mercy upon all Jews,*
Turks, infidels, and heretics, and take from them
 " *all*

" all ignorance, hardness of heart, and contempt
" of thy word: and so fetch them home, blessed
" Lord, to thy flock, that they may be saved
" among the remnant of the true Israelites, and
" be made one fold under one shepherd, Jesus Christ
" our Lord*."

* Bp. Newton's Dissert. VIII. 5.

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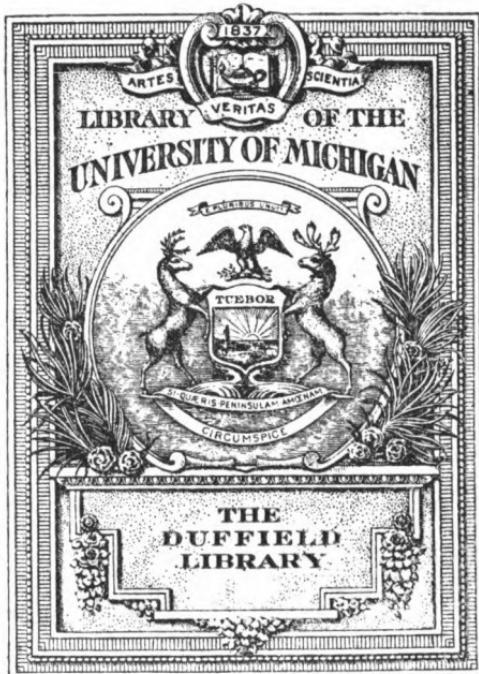
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